

ŠNW NW DHDH/Shenu Nu Dekyahdekyah

REVOLUTION

A PEOPLE'S METHODOLOGY OF REGIME CHANGE



Ambakisye-Okang Olatunde Dukuzumurenyi

Essays on a Theory of Afrikan Socio-political Economic Liberation with an Exposition on the first Black War of National Liberation: Kushite KMT/Kemet & the Expulsion of the Kushite Kanaanite Hyksos c. 2681-2706 KC [c. 1560-1535 BCE]!



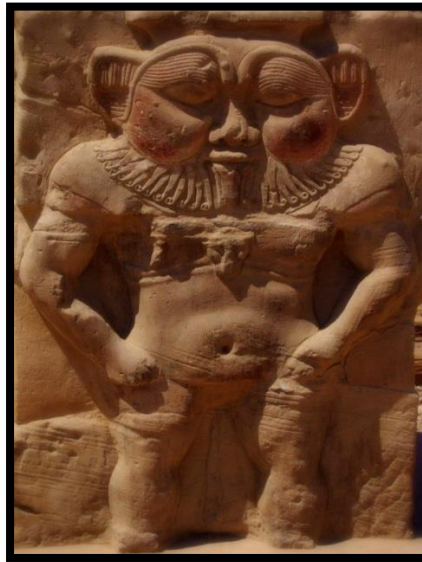
University of New Timbuktu System SB3/Seba Press



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THINK IN THE SPIRIT OF THE WAHENGGA!



SPEAK IN THE LANGUAGE OF THE WAHENGGA!



AMBAKISYE-OKANG OLATUNDE DUKUZUMURENYI

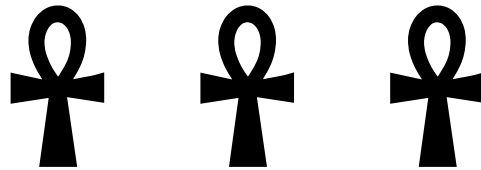
WRITE IN THE LANGUAGE OF THE WAHENGGA!



BE TRUE TO THINE AFRIKAN SELF!

HIDAYA *[DEDICATION, PRECIOUS GIFT]*

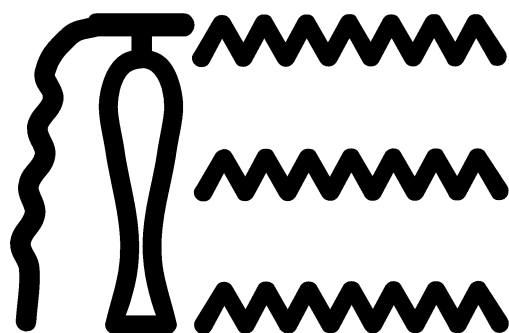
To
The Beautiful Ones Not Yet Born



"The Children of the People must become the Doers of all that is done in the world of tomorrow, and *they must be trained for this doing.*"

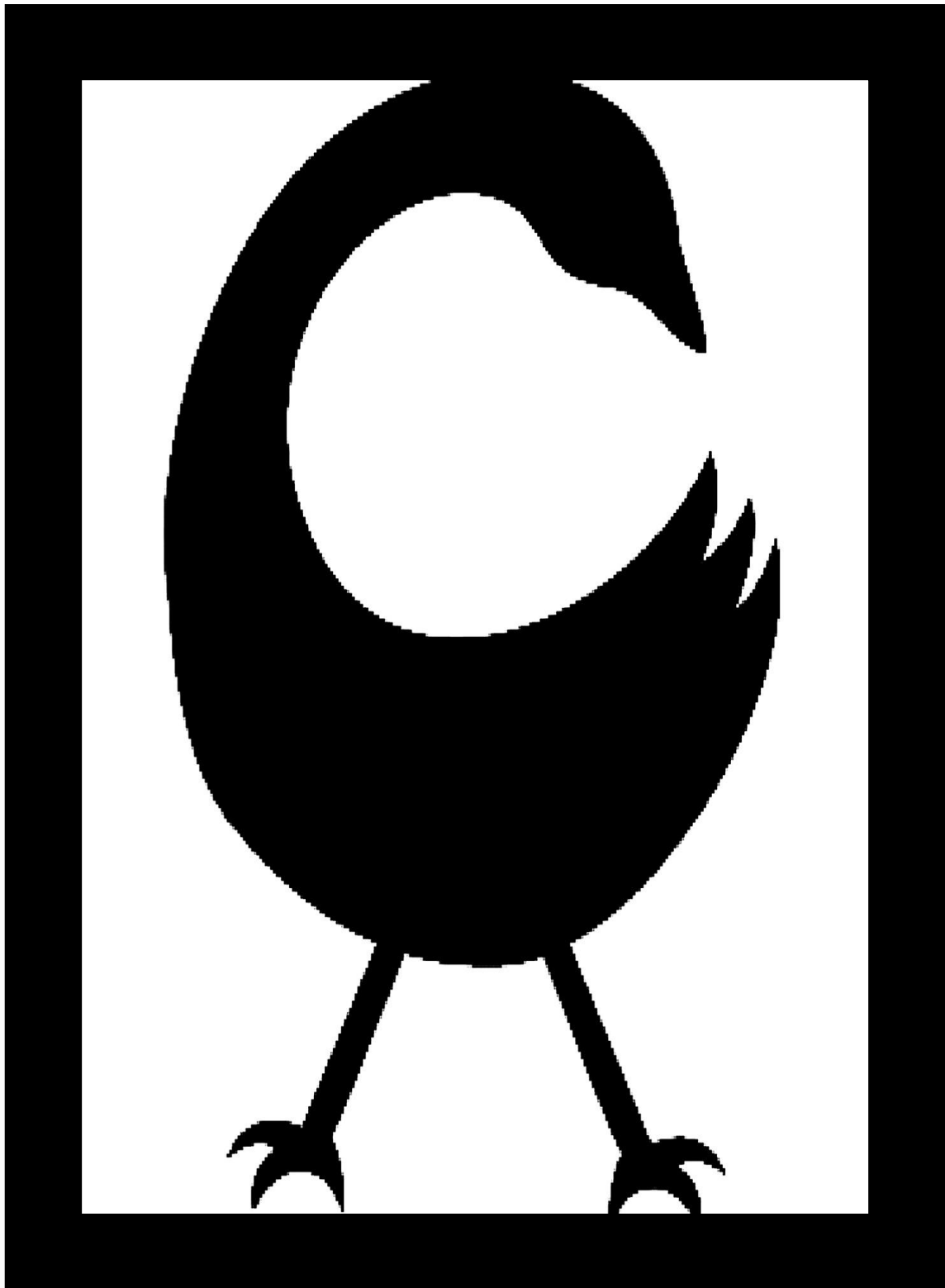
Mhenga Hubert Henry Harrison

TAMBIKO



KB/KEB

[LIBATION]



SANKOFA: Return To The Past To Move Forward!



Tambiko wa **NTR '3/Netcher-aa** na Wahenga

[Kiswahili & Kush/Kemet: Libation to God and the Ancestors]

For Afrikan People all aspects of Life are Sacred, given that all that exists is an Expression of the Divine. As all that is results from the Transformation or Devolution of **NTR '3/Netcher-aa**, whatever is done by Afrikans acting as the Supreme Creation for example: Awakening; Meditating; Cultivating the Land; Slaughtering Animals for Sustenance; All Life Rites of Passage and other Rituals; Urban and Rural Planning of Nations; All Government Activities such as Choosing a Leader, filling Government Ministerial or Bureaucratic Posts, or designing, implementing and evaluating a Public Policy; All Construction Activities such as laying a foundation or erecting a building of any kind; even Writing, Distributing and Reading a Book, must begin with an acknowledgement of the Bountiful Goodness of **NTR '3/Netcher-aa**, through the Act of **Tambiko [Libation]! Symbolic Materials for the Tambiko: Water, Lit Candle, Plant, Sacred Mineral- Amethyst, Lapis Lazuli, Kwk.**

TAMBIKO

[Short Form]

Praises, Peace, and Blessings to Thee, O' **NTR '3/Netcher-aa**: Who is called **Amen-Ra**, Who is called **Ptah**, Who is called **Neb-er-Djer**, Who is called **Khepera**, Who is called **Maat**, Who is called **Neb-Het**, Who is called **Het-Heru**, Who is called **Heru**, Who is called **KM-WR**, Who is called **Oludumare**, Who is called **Mungu**, Who is called **Muumba**, Who is called **Magava**, Who is called **Amma**, Who is called **Ba'al**, Who is called **Ashtorah**, Who is called **Yah**, Who is called **Elohim**, Who is called **El**, Who is called **Allah**, Who is called **God**, Who is called **Nzambi Mpungu!**

Life, Health & Prosperity **NTR '3/Netcher-aa**, Who is called **Ausar**, first Begotten of the Dead, Who is Born of **Auset**, Begetter of Life, First Born of the Earth, Creator of what exists and what does not exist, Former of the Seen and Unseen, the Supreme Establisher of All, the Master-BUILDER, Mother of Truth, Father of Humanity, the Divine Staff of Life, the One Form created by Ptah, the Beloved One, the Creator of all things which are below the Heavens and all things which are above the Heavens, the One whose word is **Maa-Kheru**: Truth! **I** Pour **Tambiko** in Thy Name!

Homage to Thee O' Wise Wahenga! Because you are, We are! We are you and you are we! Blessings to Thee, Wahenga from the Land of the Divine Scepter! Because of Thee We are **NTR '3/Netcher-aa** Every day! None shall seize our arms! None shall grab our hands to carry us away! None shall cause us harm: not Mankind, not **NTR '3/Netcher-aa**, not the Anointed Ones, not the Dead, not the Ancient Ones, No, None shall harm us!

We come forth from the **KM WR** the Blackness, Dark Matter Advancing and Achieving! None knows our name! We are Yesterday! We are **Maat** of millions of millions of years: this is our name! We travel upon the way of **Heru** the Judge of the Day of Judgment, going and coming! We are the Lords of Eternity! We Feel! We Perceive! We Come Forth and We Shine! Our seat is on the throne of **NTR '3/Netcher-aa**! We are **Heru** existing for millions of millions of years! We rule by the Words of our Mouth! Speaking and Silent We maintain an Exact Balance! We are One coming from One! **I** Pour **Tambiko** in Thy Name!

Praises **Wahenga**, Our Mothers, Our Fathers! We are you reformed! Thy Essence exists as Us! You Travel the land among Us! Blessings for enduring the **Maafa Mkubwa**! Thy will to life established Us! The Sacrifice of six hundred million shall be commemorated unto eternity! As you are our example of Afrikan Womanhood and Afrikan Manhood, we uplift, educate, liberate and ensure the divine independence of all Afrikan people. As you are our example of Afrikan Womanhood and Afrikan Manhood, we do everything in our power to heal the psyches of Afrikan people scarred by hundreds of years of domination and racism.

I, Ausar _____, whose word is **Maa-Kheru**, I through whom this Scholarly Offering of the **Wahenga** has come, I speak, saying: I have humbly come unto thee. I have come nigh to thee to partake of thy Eternal Righteousness. I extend my hands in the Posture of Adoration and Sublime Devotion of thy name of **Maat**. I have come to thee. I have entered into thy Habitation, which is unseen, and I now commune with thee. You my protector advances to me. I bind all who are offspring of sterile revolt, who stand in the Way of Afrikan Rebirth! I am Pure of Body! I am Pure of Spirit! I am Pure of Mind!

NTR '3/Netcher-aa, Who is called **Amen-Ra**, I Adore thy presence, I Praise your name, in all the places where in this Scholarly Offering of the **Wahenga** travels. **I** Pour **Tambiko** that the Waters of Life May cause growth wherever this seed is planted! Blessings for the Breath of Life! Praises for the Womb in which my Form was created and structured! Homage for the Temple in which You live as Me! Adoration for all that You have been as Me! Devotion for all that You are becoming as Me! Peace for all that You will be as Me! I offer words of appreciation for the **Wahenga**, Who You Became before Manifesting as Me, laying the Foundation for the Expression of Life, which is Me.

I Pour **Tambiko** to bring into the midst of this Scholarly Offering of the **Wahenga** and into the Presence of all who Read, Study, Meditate upon it, with the Intention of Implementing it, the Honorable, Reverential and

Venerable Spirit of the Righteous **Wahenga!** May their Presence Radiate the Divine Light of Their Accumulated Wisdom, Their Spirit of Courage, Their Righteous Determination, and Steadfast Adherence to **Utamaduni ya Afrika** and the Way of **Maat!**

I Pour **Tambiko** in Honor of Our Children, and Our Children's Children, The Beautiful Ones Not Yet Born unto the Third and Fourth Generations that they may Seek Out and Follow the Divine Path of **Maat!** May Their Hearts and Minds be Steadied with the Perfect Peace and Holistic Understanding of **NIR '3/Netcher-aa** as **Maat!**

Amen! Amen-Ra! Ache! Ashe!





SNM/Senem

[Invocation]

Dua ya Mwafrika *[Afrikan Peoples Prayer]*



NTR '3/Netcher-aa, Who is One and Alone,
Who is the Spirit of Spirits,
Who is the Giver of Life,
Who has breathed into us the Breath of Life,
Our Mother and Father,
Our Mother of Mothers and Father of Fathers,
Who has created us in **Maat**,
Who has endowed us with Divine Strength,
To Contend with **Isfet**,
Even as **Heru** Contended with **Set**,
Guide us that we may stand firm and Triumph,
In the face of oppression!
Remind us to **Envy Not The Oppressor**
And To Choose None Of Their Ways!
Be with us as we make war
On the Oppressor and on the daughters and sons
Of **Isfet** to Restore **Maat!**
Aid us as we use our Divine Essence,
To Restore Peace, Harmony and Justice,
Throughout our Afrikan Communities,
Between our Afrikan Nations,
Within the Afrikan World Union!
Be thou the Righteous Avenger,
Bringing Justice to our Murdered Millions,
Slaughtered in the **Maafa Mkubwa!**
Praise unto thee who alone is **Umninimandhla Onke**;
Who exists for Millions of Millions of years,
Who is Existence, Now and Eternally:
Amen!
Amen-Ra!
Ache!
Ashe!

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HWT NW R NW IMYW H3T/Hüt Nu Re Nu Imyu Hat
[Chapter of the Words of the Ancestors Concerning]



Utangulizi
[Introduction]

Now as we prepare to enter the third decade of the 62nd Century KC¹ [21st Century CE] we as Global Afrikan peoples, i.e. **Watu Weusi** [*Kiswahili: Black People*], **Wafrika Weusi** [*Kiswahili: Black Afrikans*], if we view the world through an Afrikan **Utambuzi wa** [*Kiswahili: Utambuzi wa-Consciousness of*] **KT M3 KT/Ket.Ma.Ket** [*Kush/Kemet: Collectiveness*] or World-View, and analytically consider our socio-political economic condition will cogently arrive at the conclusion that we reside in a spiritual, cognitive, affective and psycho-motor physiological socio-cultural crisis. Our socio-political economics, culture and socio-historical consciousness exists at a critical point, a figurative cross roads defined by dire epistemological and ontological difficulties and subsisting of existential catastrophes that place the potential resurgence and expansion of **Utamaduni Mkubwa ya Afrika** [*Kiswahili: Afrikan High Culture*] and the optimal continuation of Afrikan biological life at perhaps the nadir, near a point of no return from the abyss

¹ KC: Kushite Calendar

of conquest, subjugation and exploitation that has with interludes of respite plagued Global Afrikan peoples for two and a half millennia.

The extremity of the socio-political economic crisis of Global Afrikan peoples is systemic and thus impacts all aspects of Afrikan life. By way of example, at no time in the history of Global Afrikan peoples has the military differential between Global Afrikans and Eurasians been at its current levels whereby the scale of weaponry possessed by Eurasian nations is at a magnitude where they are capable, if so choosing, of eradicating Global Afrikan peoples from the face of the earth with not the least bit of concern of preventative strategies or retaliation being implemented by Global Afrikan nations. For Global Afrikan nations have not for the last half millennia engaged in the domestic research, development and production of technologically innovative military hardware; instead, purchasing sub-par weaponry from Eurasian nations in numbers and capabilities sufficient, not for offensive maneuvers, but for the neo-colonial comprador continued subjugation of Global Afrikan populations. This allusion to military differentials and thus warfare is by no means accidental for it is an apt way to begin an analysis of the Global Afrikan predicament that derives from nearly three millennia of Eurasian domination of Global Afrikan peoples. It takes us directly into the heart of the implementation strategy of Eurasian nations the use of overwhelming military force in warfare, or international political interaction, i.e. diplomacy by aggressive means. To affect a public

policy of domination Eurasian powers resort to a socio-political economic strategy of violence.

Violence the result of the socio-political economic use of subversive and devastating spiritual, cognitive, affective and physiological coercive power in the social harassment, political intimidation and economic oppression of a people is an infringement upon the cultural standards of a people, an egregious violation of the sacred customary laws of the Wahenga na Wahenguzi founders of a nation and a means of destroying the socio-political economic harmony and love of a people. The following description of this violent condition as presented by Mhenga Malcolm X, though describing the American Afrikan socio-political economic condition over half a century ago is widely applicable to the current socio-political economic circumstances of Global Afrikan nations:

"All of us (pimps, prostitutes, drug users and dealers, alcoholics, etc.) who might have probed space or cured cancer, or built industries- were instead Black victims of the White man's American social system... In the Ghettos the White man has built for us, he has forced us not to aspire to greater things, but to view every day living as survival-and in that kind of community, survival is what is respected...The Black prisoner...symbolized White society's crime of keeping Black men oppressed and deprived and ignorant and unable to get decent jobs, turning them into criminals...The White man wants Black men to stay immoral unclean and ignorant. As long as we stay in these conditions we will keep on begging him and he will control us. We never can win freedom and justice and equality until we are doing something for ourselves."²

Ignorance perpetrated through cultural misorientation, compulsory sub-par mis-education and internal ghettos or colonies within the Eurasian

² Alex Haley, The Autobiography of Malcolm X, (New York: Ballantine Books, 1968) pp. 65, 107, 135.

nations and 'nigger boxes' or neo-colonial flag independent states are key components in the continued oppression of Global Afrikan peoples to this day as they are the established socio-economic and socio-political structures that murder Global Afrikan peoples by the hundreds of millions. The spiritual, cognitive, affective and psycho-motor physiological enslavement and colonization of Global Afrikan men, women and children for forced labor and sexual trafficking in this day have historically been and contemporarily are socio-economic institutions, which were historically and currently are supported by socio-political institutions and murder millions through socio-political economic violence. The socio-political economic policies supported by political violence or the threat thereof, which allow the ruthless exploitation and murder of billions across the world by market-oriented multinational corporations and political elite collaborators in all countries is yet another example of how so-called legal structures can be and generally are sadistically violent. These culturally unjust socio-political economic systems can be as violent, if not more, than rampaging ideologically deficient armies:

"Unjust economic systems can be as violent as rampaging armies: "All kinds of violence are the same ...the violence of the soldier who kills, the revolutionary who assassinates; it is true also of economic violence-the violence of the privileged corporate owner against his workers, of the 'haves' against the 'haves-not'; the violence done in international economic relations between Western Nations and those of the developing world; the violence done through powerful corporations which exploit the resources of a country that is unable to defend itself."³

³ Jacques Ellul, Propaganda: The Formation of Men's Attitudes Konrad Kellen & Jean Lerner (Trans.) (New York: Knopf, 1965)

This is a socio-political economic situation of depopulation by Eurasian, i.e. White privilege that morally requires "...revolution against the established order...the criterion of a living [*spiritual*] faith..."⁴ The affluence of the Eurasian nations depends on the poverty and unjust socio-political economic structures that make the Eurasian nation elites, i.e. the United States, Australia, New Zealand, Western and Eastern Europe, China, Japan, the two Koreas, etc. and the socio-political economic comprador elites of neo-colonial Afrika, Asia, Latin America and the Caribbean, and the internal colonies within the Western Nations wealthy and the grassroots of the external and internal neo-colonies diseased, malnourished and impoverished. As an example, land throughout these areas is used to grow export crops to sell to Western nations, rather than being used to feed the grassroots in the home countries since the Global socio-political economic system is facilitated by a price methodology. Even the grassroots and internal colonies of the Western nations participate. By their consumption based lifestyles in the socio-political economic structures which are blindly followed they participate in those institutions which support those unsustainable lifestyles such as the political system which they maintain by cooperating in system preservationist symbolic pseudo-politics thus

⁴ James W. Douglass, The Non-Violent Cross: A Theology of Revolution and Peace (Eugene, Oregon: Wipf & Stock, 1968)

engaging in murder. All of this even while professing in the main to be Christians but ignoring the words of their own religious doctrines:

“Woe to those who decree iniquitous decrees, and the writers who
Keep writing oppression, to turn aside the needy from justice and to
Rob the poor of my people of their right that widows may be prey,
And that they may rob the fatherless.”⁵

A course of action by Global Afrikan peoples that may contribute to the alteration of this state of affairs is the propagation of the idea that in order to make certain that there is **Kulinda** [*Kiswahili: Preservation, Protection, Conservation*], **Udumishaji** [*Kiswahili: Perpetuation, Permanence*], **Uendelezaji** [*Kiswahili: Prolongation, Flourishing, Developing*] of the **NIWT/Niu.t** [*Kush/Kemet: Community*] there must be an **Itikadi** [*Kiswahili: Ideology*] that coalesces the cognitive, affective, psycho-spiritual and psycho-motor aspects of the **Utambuzi wa Wafrika Weusi** [*Kiswahili: Consciousness of Black Afrikans*] focusing attention on **Mvu ya Ankh** [*Kiswahili: Spiral of Life*], **Afya ya juu Kabisa** [*Kiswahili: Optimal Health*], **Ustawi wa Afrika** [*Kiswahili: Afrikan Prosperity*], **Umoja wa Afrika** [*Kiswahili: Afrikan Unity*], **Uweza wa Afrika** [*Kiswahili: Afrikan Power*] and **Uongozi wa Afrika** [*Kiswahili: Afrikan Leadership, Management*]. All Mapokeo Afrikan Itikadi are infused by M3'T/Maat and express unity in diversity as seen through the **Methali wa Afrika** [*Kiswahili: Afrikan Proverbs*]:

⁵ “Book of Isaiah 10: 1-4,” Holy Bible: With Apocrypha King James Version (London, England:, 1611) and New International Version (Colorado Springs: International Bible Society, 1984); William Tyndale, (Trans.) Holy Bible (London, 1530); Lancelot C. L. Brenton, (Trans.) The Septuagint: With Apocrypha (London: Samuel Bagster & Sons, Ltd., 1851)

Mimi ni kwa sababu sisi ni. [*Kiswahili: I am because we are.*]
Mtu ni watu. [*Kiswahili: A human being is human beings.*]

In times past all Afrikan Mapokeo communal organizations utilized an Itikadi that was similar to the concept of M3'T/Maat employed by Utamaduni Mkubwa ya Kush/Kemet. The Itikadi created by the Wahenga na Wahenguzi on behalf of the Beautiful Ones Not Yet Born to be implemented by the NIWT/Niu.t in contemporary times is an Afrocentric Pan-Afrikanism to be differentiated from the coopted contemporary pseudo-Pan-Afrikanism which is an abortive attempt to integrate the neo-colonial economies of the continent. An Afrocentric Pan-Afrikanism is the Pan-Afrikanism of Mhenga Marcus Mosiah Garvey c. 6128- 6181 KC [c. 1887-1940 CE] adapted and adjusted to 62nd Century KC [21st Century CE] Afrikan concerns.

A powerful theorist, orator, organizer and mobilizer Mhenga Marcus Mosiah Garvey constructed, organized and mobilized the largest mass movement ever of Waafrika Weusi of the Afrikan Continent and of the **Utawanyika wa Waafrika Weusi Duniani** [*Kiswahili: Afrikan Diaspora*]. Active early in his life in the British colony of Jamaica's nationalist movements, which pressed for Jamaican independence from British colonial control, Mhenga Marcus Mosiah Garvey traveled extensively throughout the Caribbean, Central and South America, and lived for a time in the United Kingdom where he worked with the Sudanese nationalist Duse Mohamed. To further his political and economic goals, in c. 6155 KC [c. 1914 CE] Mhenga Garvey organized the Universal Negro Improvement Association and African

Communities League [UNIA-ACL] in Jamaica. The unifying adage of the UNIA-ACL of “One God, One Aim, One Destiny” had deep roots in the socio-spiritual experience of Waafrika Weusi and the objective of the organization was **WHM MSW/Weheme Mesu ya Afrika** [*Kush/Kemet: Afrikan Re-awakening, Rebirth, Resurgence, Re-generation, Renewal, Renaissance*], an Waafrika Weusi redemption of Afrika from Eurasian conquest and colonization and to carry out the socio-cultural, socioeconomic and socio-political reconstruction of the Global Waafrika Weusi population. The UNIA-ACL emphasized conscious satisfaction in Blackness, Waafrika Weusi solidarity, Afrikan self-reliance and the socio-political and socioeconomic independence of all Waafrika Weusi, where ever in the world they may be under the adage “Afrika for the Afrikans, those at home and those abroad!”

In c. 6157 KC [c. 1916 CE] Mhenga Garvey journeyed to the United States at the invitation of Mhenga Booker T. Washington to study Mhenga Washington's program for Waafrika Weusi socio-political economic development as it was being applied at the all Afrikan learning institution the Tuskegee Institute, but unfortunately Mhenga Garvey arrived just after Mhenga Washington's mysterious death. Mhenga Garvey's interest in Mhenga Washington's program stemmed from his analysis that the industrial economic program of Mhenga Washington was one cog in the grandiose plan for WHM MSW/Weheme Mesu ya Afrika. The other necessary components of WHM MSW/Weheme Mesu ya Afrika were an Afrikan-centered Pan-Afrikan

socio-political program designed to free all Waafrika Weusi from Eurasian domination and a Pan-Afrikan military apparatus which would support and protect Waafrika Weusi revolutionary political-economic goals from Eurasian counter-revolutionary policies and actions. Mhenga Marcus Mosiah Garvey sought to resurrect in the Waafrika Weusi of the Afrikan continent and the Afrikan diaspora the basic tenets of millennia old Mapokeo Afrikan Nation-building so as to allow all Waafrika Weusi to engage knowledgeably and successfully in the socio-political, socio-economic and military reconstruction of the **NIWT/Niu.t** [*Kush/Kemet: Community*] of the Afrikan continent and in the Utawanyika wa Waafrika Weusi Duniani.

Following the horrific racial pogrom- the East St. Louis Massacre of c. 6158 KC [c. 1917 CE] and after traveling extensively throughout the United States and South and Central America, Mhenga Marcus Mosiah Garvey established a branch of the UNIA-ACL in the United States. The purpose of his travels both in the United States as well as throughout the southern portion of the Western Hemisphere and in Europe and of his conversations with Afrikan Nationalists like Duse Mohammad and his extensive reading on the Afrikan continental situation, was to study firsthand the conditions and the causes of those conditions of Waafrika Weusi on the Afrikan continent and throughout the Utawanyika wa Waafrika Weusi Duniani and to design, implement and evaluate for further corrections, a proper course of action for

Afrikan reconstruction, development and expansion.⁶ To support the programmatic objectives of the UNIA-ACL Mhenga Garvey established a provisional Afrikan government in exile, a Waafrika Weusi economy in the United States the centerpiece of which was the newspaper publication *The Negro World*, an authentic Black media voice and the Black Star Steamship Shipping Line, which was an international shipping company and an assortment of businesses under the Negro Factories Corporation and the Black Cross Trading and Navigation Corporation as well as agricultural land throughout the United States and extended negotiations for the acquisition of large tracts of land in Liberia, West Afrika for resettlement. Furthermore, Mhenga Garvey organized international conventions on Afrikan continental and Utawanyika wa Waafrika Weusi Duniani development and published *The*

⁶ "I asked, "Where is the black man's Government?" "Where is his King and his kingdom?" "Where is his President, his country, and his ambassador, his army, his navy, his men of big affairs?" I could not find them, and then I declared, "I will help to make them." Becoming naturally restless for the opportunity of doing something [for] the advancement of my race, I was determined that the black man would not continue to be kicked about by all the other races and nations of the world, as I saw it in the West Indies, South and Central America and Europe, and as I read of it in America. My young and ambitious mind led me into flights of great imagination. I saw before me then, even as I do now, a new world of black men, not peons, serfs, dogs and slaves, but a nation of sturdy men making their impress upon civilization and causing a new light to dawn upon the human race. I could not remain in London any more. My brain was afire. There was a world of thought to conquer. I had to start ere it became too late and the work be not done. Immediately I boarded a ship at Southampton for Jamaica, where I arrived on July 15, 1914. The Universal Negro Improvement Association and African Communities (Imperial) League was founded and organized five days after my arrival, with the program of uniting all the Negro peoples of the world into one great body to establish a country and Government absolutely their own. Where did the name of the organization come from? It was while speaking to a West Indian Negro who was a passenger with me from Southampton, who was returning home to the West Indies from Basutoland with his Basuto wife, that I further learned of the horrors of native life in Africa. He related to me in conversation such horrible and pitiable tales that my heart bled within me. Retiring from the conversation to my cabin, all day and the following night I pondered over the subject matter of that conversation, and at midnight, lying flat on my back, the vision and thought came to me that I should name the organization the Universal Negro Improvement Association and African Communities (Imperial) League. Such a name I thought would embrace the purpose of all black humanity. Thus to the world a name was born, a movement created, and a man became known." Marcus Garvey, "The Negro's Greatest Enemy", Current History (September, 1923)

Negro World weekly providing Waafrika Weusi with an Afrikan owned and controlled media source which provided a decidedly Afrocentric or Afrikan oriented Waafrika Weusi viewpoint on global issues of specific importance to Waafrika Weusi. No other Afrikan organization on the Afrikan continent or in the Utawanyika wa Waafrika Weusi Duniani in contemporary times has had the impact of the UNIA-ACL. At its height the UNIA-ACL had branches throughout North, South and Central America, the Caribbean, Africa, Europe and Australia.

Throughout colonized Afrika in the period between c. 6157-6171 KC [c. 1916-1930 CE], *The Negro World* was banned by every colonial power. In places such as Kenya *The Negro World* newspaper would be smuggled in by sailors and then it would be read by Waafrika Weusi, who were literate in Eurasian languages, to large groups. The paper would also be memorized verbatim by Afrikan youth who would then travel to the **Vijiji** [*Kiswahili: Villages*] of rural Afrika and recite the whole of the paper to the majority rural populace. The fear on the part of the colonial powers was that the Itikadi of Mhenga Garvey and the UNIA-ACL would provide a necessary unifying element to the many disparate counter-colonial movements occurring in Afrika at the time.

Mhenga Marcus Mosiah Garvey, was a 61^{rst} Century KC [20th Century CE] link in the millennia long Afrikan chain which stretches back into **Kale** [*Kiswahili: Antiquity*] to the first nation-builders of the earliest Utamaduni

Mkubwa in the world in Classical Afrika: the Utamaduni Mkubwa ya Kemet and Utamaduni Mkubwa ya Kush beginning conservatively c. 8759 KC [c. 13000 BCE] continuing through the Classical Empires and states of West Afrika, such as Wagadu [Ghana], Neni [Mali], and Songhai, c. 4541-5832 KC [c. 300-1591 C.E.], extending to the Maroon NIWT/Nu.t of the Americas, i.e., Waafrika Weusi who escaped from enslavement and founded militarily protected Afrikan socio-economic and political NIWT/Nu.t and on into the founding of the Ayitian Republic c. 6045 KC [c. 1804 CE] during the early contemporary era of the Maafa Mkubwa c. 5685-6129 KC [c. 1444-1888 CE].

The tradition of nation-building of which Mhenga Garvey is but a link reaches us today through the Pan-Afrikan nationalist programs, policies, writings and speeches of such great Afrikan Wahenga na Wahenguzi as

- 1) Mhenga Malcolm X assassinated by the United States government and American Afrikan neo-colonial compradors in c. 6206 KC [c. 1965 CE],
- 2) Mhenga Walter Rodney of the Caribbean assassinated in c. 6221 KC [c. 1980 CE] by the United Kingdom government and Jamaican Afrikan neo-colonial compradors,
- 3) Mhenga Mwalimu Julius Karambage Nyerere revolutionary independence leader and first President of the East Afrikan nation of Tanzania c. 6202-6226 KC [c. 1961-1985 CE], whose programs and policies have been significantly betrayed by Afrikan neo-colonial compradors with the aid of Eurasian powers,
- 4) Mhenga Osagyefo Kwame Nkrumah revolutionary independence leader and former Prime Minister of the West Afrikan nation of Ghana c. 6192-6201 KC [c. 1951-1960 CE], and then President of Ghana c. 6201-6207 KC [c. 1960-1966 CE] who was removed from power in a

coup de tat by Afrikan neo-colonial compradors working with the United States and the United Kingdom governments,

5) Mhenga Patrice Okit' Asombo Lumumba c. 6166-6202 KC [c. 1925-1961 CE] revolutionary independence leader and first Prime Minister of the Republic of the Congo c. 6201 KC [c. June 1960-September 1960] who was assassinated by Belgian, and US colonialists with the support of Afrikan neo-colonial compradors and

6) American Afrikan historians and social scientists, such as Mhenga Drusilla Houston, Mhenga Chancellor Williams, Mhenga John Henrik Clarke and Mhenga John G. Jackson.

Mhenga Garvey while being a prolific writer of legal, political, economic, poetic, historical and opinion pieces was also an avid reader, student and analyzer of Utamaduni Mkubwa ya Afrika history and drew inspiration and programmatic policies from the ideas of the Wahenga na Wahenguzi during his studies. For example, Mhenga Garvey advocated what he called 'Civilized Capitalism' whereby a cap was placed on capital earnings and then all additional earnings above the cap would go to the grassroots of the society, the cap being set at 50,000 USD in c. 6162 KC [c. 1921 CE] or approximately 2,000,000 USD in c. 6254 KC [c. 2014 CE]. His prolific studies and the influences of Henry Hubert Harrison and Duse Mohammed,⁷ took him into the political, economic and spiritual system of Utamaduni Mkubwa ya Kush and KMT/Kemet and he utilized this in forming the well-known Tri-colors of Afrika flag of the Garvey Movement. The red, black and green colors of the Tri-colors of Afrika flag of the Universal Negro Improvement

⁷ Duse Mohamed, In the Land of the Pharaohs: A Short History of Egypt from the Fall of Ismail to the Assassination of Boutros (London: Stanley Paul & Company, 1911)

Association and Afrikan Communities League [UNIA-ACL] were taken from the Temples of Utamaduni Mkubwa ya Kush and KMT/Kemet. The philosophical ideas behind the Garveyite Ethiopian Orthodox Church, the name of which was almost immediately upon its founding changed to the Afrikan Orthodox Church were based on his studies of the Kushite and KMT/Kemet Deity, HRW/Heru the divinely conceived son of 3WST/Auset and 3WS3R/Ausar. Mhenga Garvey determined that Christianity was merely a rough carryover of the worship of HRW/Heru given that at the Temple of Denderah the story of the Immaculate Conception, death and resurrection is recorded in engravings in the stones of the Temple walls. Having studied this and the Moral Laws of M3'T/Maat from the Kushite/Kemetic Spiritual Texts in the *PRT M HRU: Book of Coming Forth By Day*, his notes show that Mhenga Garvey incorporated the ethical laws known as the forty-two Admonitions of M3'T/Maat, which are the origin of the 'Ten Commandments' of Judaism and Christianity, into the Afrikan Orthodox Church as well.

Realizing the importance of the **Utambuzi** [*Kiswahili: Consciousness*] shaping subjects of history, education and power Mhenga Garvey wrote extensively on the subjects and made them a central part of his work. On the importance of history, Mhenga Garvey stated: ⁸

"The history of a movement, the history of a nation, the history of a race is the guide-post of that movement's destiny, that nation's destiny, that race's destiny."

⁸ Marcus Garvey, The Philosophy and Opinions of Marcus Garvey Ed. Amy Jacques-Garvey (New York: Athenaeum, 1969)

With regards to the importance and life enhancing prerequisite of power as force Mhenga Garvey wrote quite eloquently that:

"The powers opposed to Negro progress will not be influenced in the slightest by mere verbal protests on our part. They realize only too well that protests of this kind contain nothing but the breath expended in making them. ***They also realize that their success in enslaving and dominating the darker portion of humanity was due solely to the element of force employed (in the majority of cases this was accomplished by force of arms.*** Pressure of course may assert itself in other forms, but in the last analysis whatever influence is brought to bear against the powers opposed to Negro progress must contain the element of FORCE in order to accomplish its purpose, since it is apparent that this is the only element they recognize."

On education as a result of his extensive studies of Utamaduni Mkubwa ya Kush and KMT/Kemet and his readings and study of the work of Mhenga Booker T. Washington Mhenga Garvey concluded:

"Education is the medium by which a people are prepared for the creation of their own particular civilization, and the advancement and glory of their own race...To be learned in all that is worthwhile knowing. Not to be crammed with the subject matter of the book or the philosophy of the class room, but to store away in your head such facts as you need for the daily application of life, so that you may the better in all things understand your fellowmen, and interpret your relationship to your Creator. You can be educated in soul, vision and feeling, as well as in mind. To see your enemy and know him is a part of the complete education of man; to spiritually regulate one's self is another form of the higher education that fits man for a nobler place in life, and still, to approach your brother by the feeling of your own humanity, is an education that softens the ills of the world and makes us kind indeed. Many a man was educated outside the school room. It is something you let out, not completely take in. You are part of it, for it is natural; it is dormant simply because you will not develop it, but God creates every man with it knowingly or unknowingly to him who possesses it—that's the difference. Develop yours and you become as great and full of knowledge as the other fellow without even entering the class room."

From this philosophical foundation Mhenga Garvey advocated and implemented plans designed to achieve the development of an Afrikan spiritual, political, economic and military power. A global power developed, organized and administered by Watu Weusi protecting the interests of Global Afrikan people. The Garveyite Movement was a Pan-Afrikan mono-racialist

movement predicated on Waafrika Weusi agency given the horrendous position of Waafrika Weusi people at the time. There was no confusion over who was Afrikan for no White Supremacist Eurasian settler colonialist, no Eurasian migrant opportunist businessperson or worker from India,⁹ no racist settler colonialist from the Arabian Peninsula and no mentacidal Blacks or mulatto of Black and other racial mixture chose or wanted to be called

⁹ An example of the general Indian opportunistic attitude is best summed up by the life of Mahatma Gandhi in South Afrika 6134- 6155 KC [1893-1914 CE]. Gandhi, a high caste Hindu and a committed British subject and imperial loyalist who wanted to achieve the rights of British citizens for Indians was not and never would be a racial egalitarian, even his policy towards the Black Dalits of India were tame to say the least. He was committed to racial purity and in 6147 KC [1906 CE] fought in the derogatively labeled 'Kaffir Wars' for the British against the Zulu Empire, offered to organize an Indian Brigade and recieved the Victoria War Medal for his service against the Zulu. Consider this excerpt: "Gandhi was not a whit less racist than the white racists of South Africa. When Gandhi formed the Natal Indian Congress on August 22, 1894, the no. 1 objective he declared was: "To promote concord and harmony among the Indians and Europeans in the Colony." [Collected Works (CW)1 pp. 132-33]...Addressing a public meeting in Bombay on Sept. 26 1896 (CW II p. 74), Gandhi said: **Ours is one continued struggle against degradation sought to be inflicted upon us by the European, who desire to degrade us to the *level of the raw Kaffir*, whose occupation is hunting and whose sole ambition is to collect a certain number of cattle to buy a wife with, and then pass his life in indolence and nakedness.** In 1904, he wrote (CW. IV p. 193): **It is one thing to register natives who would not work, and whom it is very difficult to find out if they absent themselves, but it is another thing -and most insulting -to expect decent, hard-working, and respectable Indians, whose only fault is that they work too much, to have themselves registered and carry with them registration badges...** Clause 200 makes provision for registration of persons belonging to *uncivilized races (meaning the local Africans)*, resident and employed within the Borough. **One can understand the necessity of registration of Kaffirs who will not work, but why should registration be required for indentured Indians who have become free, and for their descendants about whom the general complaint is that they work too much?** The *Indian Opinion* published an editorial on September 9 1905 under the heading, "The relative Value of the Natives and the Indians in Natal". In it Gandhi referred to a speech made by Rev. Dube, a most accomplished African, who said that an African had the capacity for improvement, if only the Colonials would look upon him as better than dirt, and give him a chance to develop self-respect. Gandhi suggested that "A little judicious extra taxation would do no harm; in the majority of cases it compels the native to work for at least a few days a year." Then he added: **Now let us turn our attention to another and entirely unrepresented community-the Indian. He is in striking contrast with the native. While the native has been of little benefit to the State, it owes its prosperity largely to the Indians. While native loafers abound on every side, that species of humanity is almost unknown among Indians here.** Nothing could be further from the truth, that Gandhi fought against Apartheid, which many propagandists in later years wanted people to believe. **He was all in favour of continuation of white domination and oppression of the blacks in South Africa."** From: Fazlul Huq, *Gandhi: Saint or Sinner?* (Bangalore: Dalit Sahitya Academy, 1992); See also: Richard Grenier, *"The Gandhi Nobody Knows" Commentary* (March 1983) pp. 59-72. Indian society is rife with a White Supremacist attitudes and policies towards the Black Dalits or so-called Untouchables and Indians when they come to Afrika they in general bring and practice those same attitudes. They came and come to Afrika for economic exploitation only generally opposing egalitarian none capitalist exploitation measures given that they profit from the current system. If in their own land they treat Afrikans [Dalits] horrifically and subhumanly it is wishful thinking to believe that they will do otherwise in Afrika. Even those few who do not fall into this generalization, are exceptions which prove the rule.

Afrikan, let alone Negro, Black or Black Afrikan, they labeled themselves as anything but generally melding their personal identity with citizenship in the Imperial country. That being the case with the social and racial stigma being attached to any and all things Afrikan, and with Black and Afrikan being used interchangeably with Negro, Native, primitive and indigenous the Garvey Movement was mono-racialist¹⁰ and composed of people who self-identified spiritually, cognitive-culturally, affectively, psycho-motor physiologically and socio-political economically as Black or Afrikan, holding communally defined personal identification with any of the multitude of Afrikan **Mabila** [*Kiswahili: Ethnic Group*] such as, Wazulu, Waswahili, Waigbo, Waumunankwo, Wayoruba, Wafulani, Wanath, Wanyakusa, Wahehe, Wafulani and Wasan, irrespective of the degree of epidermal pigmentation.¹¹ The actions of Mhenga Marcus Mosiah Garvey were designed

¹⁰ Chinweizu, “Neo-Garveyism or Continentalism—the Pan-Africanism for the 21st century” (Festac Town Lagos, Nigeria: Chinweizu, 2010)

¹¹ The situation is slightly reversed now as those who benefited to differing degrees under colonialism and were joyfully non-Black Afrikan have attempted to carve out a space for themselves in the ‘post-independence’ era by universalizing the name Afrikan to include the descendants of colonizers and enslavers and dissociating Afrikan from Black and accusing anyone who advocates Black control in the ‘Land of the Blacks’, Pan-Afrikanism or Black Consciousness of reverse-racism. Mhenga Stephen Bantu Biko provided a poignant response to such fallacies: ***“Those who know, define racism as discrimination by a group against another for the purposes of subjugation or maintaining subjugation. In other words one cannot be a racist unless he has the power to subjugate. What blacks are doing is merely to respond to a situation in which they find themselves the objects of white racism. We are in the position in which we are because of our skin.*** We are collectively segregated against -- what can be more logical than for us to respond as a group? When workers come together under the auspices of a trade union to strive for the betterment of their conditions, nobody expresses surprise in the Western world. It is the done thing. Nobody accuses them of separatist tendencies. Teachers fight their battles, garbage men do the same, nobody acts as a trustee for another. Somehow, however, when blacks want to do their thing the liberal establishment seems to detect an anomaly. This is in fact a counter anomaly. The anomaly was there in the first instance when the liberals were presumptuous enough to think that it behooved them to fight the battle for the blacks.” From: Stephen Bantu Biko, *I Write What I Like*, (Oxford: Heinemann Educational Books, 1987) I disagree however with Stephen Bantu Biko on one point, as we are in the position that we are in due to our loss of power,

to lead to the **DD W3T N 'NX/Djed Wat en Ankh** [*Kush/Kemet: Stability and Resurrection*] of Afrikan people creating an WHM MSW/Weheme Mesu ya Afrika under the protective guidance of a Black Afrikan ruled territorial state in the manner of the Black ruled Utamaduni Mkubwa ya Kush and KMT/Kemet, Wagadu, Neni, Songhai and Bakuba to name only a select few of the multitude of Afrikan founded and culturally organized states. With regards to Mhenga Marcus Garvey, Mhenga Malcolm X taught that:

"It was Marcus Garvey's philosophy of Pan-Africanism that initiated the entire freedom movement, which brought about the independence of African nations. And had it not been for Marcus Garvey, and the foundations laid by him, you would find no independent nations in the Caribbean today...All the freedom movement that is taking place right here in America today was initiated by the work and teachings of Marcus Garvey."¹²

Given this background, an Afrocentric Pan-Africanism is considered Afrocentric to emphasize the required spiritual, cognitive/mental, affective, psycho-spiritual and psycho-motor constructs of behavior due to the fact that in order for the Afrikan to be Afrocentric they must conceive and interact in the world on Afrikan Utamaduni terms. To put the point more succinctly just as the Wahenga na Wahenguzi stated that one must be, think and do M3'T/Maat exemplified in the concept **M3'XRW/Maa-Kheru** [*Kush/Kemet: True of Voice, Speaking Truth*] so here to be Afrocentric one

and failure to recognize the sadist pathological nature of the whites as well as their use of racism/White Supremacy to maintain a dominant position of power. To say that it is because of 'our skin' places the issue with ourselves at the biological level and thus makes it inherent to us and that is a fallacious argument to say the least for it implies that if we were not Black we would not be in this position. Therefore we should change our skin and the problem would be solved. This position is obviously erroneous.

¹² Yael Lotan, "Malcolm X, Interview" *The Daily Gleaner Sunday Magazine* (July 12, 1964) pp. 5-6

must be, think and do as an Afrikan defined by Afrikan cultural thought moving according to the best interests of Watu Weusi as defined by Afrikan Mapokeo. As Mzee Molefi Asante informs us:

"In her book, *The Afrocentric Paradigm*, Ama Mazama explains that Afrocentricity is not merely a worldview nor even a theory as such, but rather it is **a paradigm that results in the reconceptualization of the social and historical reality of African people**. Actually, what she suggests is that the Afrocentric paradigm is a revolutionary shift in thinking proposed as a constructural adjustment to black disorientation, de-centeredness, and lack of agency."¹³

On the other hand, Pan-Afrikanism is a socio-cultural, socio-political, socio-economic, socio-military liberatory, unification movement of Afrikans on behalf of the Beautiful Ones Not Yet Born, and it is a Wahenga na Wahenguzi inspired socio-political economic and cultural grassroots movement of Afrikan people:

"...for effecting salutary changes in the lives of the persons and societies of the Black race; a movement whose mission is to liberate the Black race from its alien conquerors and exploiters and humiliators...a movement whose task is to organize and lead the Black race to victory in the race war that Caucasian aggressors (both Arab and European) have inflicted on the Black Race for several millennia now."¹⁴

Therefore, an Afrocentric Pan-Afrikanism involves the cognitive recalibration of the Afrikan to ensure NIWT/Nu.t cohesiveness and continuation where by the Afrikan in order to constantly maintain a path guided by the Wahenga na Wahenguzi and infused with M3'T/Maat poses to

¹³ Molefi Kete Asante, *An Afrocentric Manifesto: Toward and African Renaissance* (Malden, Mass.: Polity Press, 2008) pp. 9; Ama Mazama, *The Afrocentric Paradigm* (Trenton: Africa World Press, 2003)

¹⁴ Chinweizu, "Let's Study Pan-Africanism- The Pan-Africanism Study Project [PASP]" (Festac Town Lagos, Nigeria: Chinweizu, 2011) For Additional information on the Pan-Africanism Study Project- Chinweizu, P. O. Box 988, Festac Town, Lagos, Nigeria. sundoor999@gmail.com

themselves the following questions which illustrate operationalized applied Afrocentric critically analytical thinking:

1. Have I as an Afrikan who is conscious of myself as a Black Afrikan substantively located the Afrikan problem in Afrikan spiritual, cultural, social, historical, political and economic context?
2. Have I as an Afrikan who is conscious of myself as a Black Afrikan approached the Afrikan problem with the Afrikan as subjective independent agent operating from Afrikan cultural paradigms?
3. Have I as an Afrikan who is conscious of myself as a Black Afrikan defined and defended the Afrikan cultural basis for Afrikan agency?
4. Have I as an Afrikan who is conscious of myself as a Black Afrikan thoroughly refined the lexicology utilized so as to reflect a respect for Afrikan cultural reality?
5. Have I as an Afrikan who is conscious of myself as a Black Afrikan unambiguously delineated the utility of the act under consideration to the solving of Afrikan problems?¹⁵

An Afrocentric Pan-Afrikanism then, informs the Afrocentric **Mwendo kwa Uweza wa Afrika** [*Kush/Kemet: Movement for Afrikan Power*].

Modeled on the re-unification, liberation movements of the Nile Valley initiated by the glorious Wahenga na Wahenguzi and righteous **Viongozi** [*Kiswahili: Leaders*] of Utamaduni Mkubwa ya Kush and Kemet such as the Wafrika Weusi N3MR MIN/Narmer Menes c. 1141 KC [3100 BCE], who led the Afrikan liberation and re-unification movement of the Nile Valley which launched the four millennia Utamaduni Mkubwa ya Kush and KMT/Kemet; SQNNR T3/Seqenenre Tao II and his wife 3'HTP/Aahotep c. 5806- 5796 KC

¹⁵ Molefi Kete Asante, An Afrocentric Manifesto: Toward and African Renaissance (Malden, Mass.: Polity Press, 2008) pp. 31-54.

[c. 1565-1555 BCE], K3MS/Kamose c. 2686-2691 KC [c. 1555–1550 BCE] and 3HMS/Ahmose I and his wife NFRT3RI/Nefertari c. 5791- 5766 KC [c. 1550-1525 BCE], who beginning with SQNNR T3/Seqenenre Tao II and 3’HTP/Aahotep launched the War of National Liberation and re-unification movement of Upper and Lower KMT/Kemet which eventually ousted the Kushite Kanaanite Hyksos invaders from Lower KMT/Kemet with the decisive campaigns being waged under SQNNR T3/Seqenenre Tao II and 3’HTP/Aahotep’s son K3MS/Kamose and latter his brother 3HMS/Ahmose I and his wife NFRT3RI/Nefertari; T3H3RK3/Taharka c. 4931-4905 KC [c. 690-664 BCE], who led a successful M3’T/Maat motivated spiritual re-unification movement of Upper and Lower Kemet; as well as Sunni Ali Ber c. 5705-5733 KC [c. 1464-1492 CE], the founder of the Songhai Empire and Shaka kaSenzangakhona c. 6028- 6069 KC [c. 1787-1828 CE], the founder of the Zulu Empire.

An Afrocentric Pan-Afrikanism is emphatically concerned with the reconstruction of Uweza wa Afrika in order to among other things protect and defend the territorial integrity of the Afrikan nation, provide security and safety for Afrikan people and the creation of a space for sustaining the sanctity of Utamaduni Mkubwa ya Afrika. An Afrocentric Pan-Afrikanism also recognizes that there are major constructs of socio-political economic power. Some of the power constructs are:

- 1) Military strategic and logistical power;

- 2) Military technological sustainability and innovative power;
- 3) Political-economic power;
- 4) Utamaduni power;
- 5) Utambuzi-Ideological power;
- 6) Multi-mabila, trans-territorial, reciprocal interchange relationships or transnational power; and
- 7) Epigenetic transgenerational relationship power.

A key area of power where the Afrikan grassroots holds immense influence is in the arena of multi-mabila, trans-territorial, reciprocal interchange relationships or transnational power. Transnational power is centered on the relationships existing among Utamaduni across political borders and to a significant degree beyond effective government socio-political economic control. With the latest incarnation of Eurasian control of International Political Economy through multinational corporate globalization¹⁶ there are a multiplicity of points of social interaction, association and connectivity of people through social, religious and economic institutions which transcend the borders of the Eurasian contrived nation-states.

In addition, these points of connectivity occurring at multiple levels lead to the exchange of Utamaduni and political customs, idiosyncrasies and

¹⁶ Previous incarnations of the contemporary phenomenon of multinational business enterprises, supported by a national government were the Knights Templars c. 5361 KC [c. 1120 CE] of Eurasia during the era of the Eurasian Crusades or 'Murder Tours' in search of wealth, political power and barbaric prestige throughout Southwest Asia and parts of North Afrika; the British East India Company c. 5841 KC [c. 1600 CE]; and the Dutch East India Company c. 5843 KC [c. 1602 CE].

peculiarities with power in the exchange being leveraged by one member or other of the transaction given the specifics of the interchange. Due to the skewed nature of power relationships in the current world setting, these interactions can be infused with cultural hegemony which disproportionately affects the cultural agency of one of the participants and thus gives undue influence to a set of Utamaduni traditions and conventions and thereby also to a set of power relationships.

Under the current system of imperially defined international economic consumption and economic production, transnational relations exist through international labor migration, international financial transactions, narcotics trafficking, human trafficking, sex enslavement, child enslavement, labor enslavement- specifically in Sudan and Mauretania, and international information circulation through media, religious and educational institutions. In such a generally unrestricted atmosphere people, social organizations, political progressive liberatory groups, Christian and Islamic religious fanatical fundamentalist elements, 'legally' recognized businesses and sanctioned 'illegal' business organizations and other institutions interact to unprecedented degrees and given the right set of circumstances are able to be socially organized and mobilized across international borders for all manner of reasons. The technology which facilitates this allows for the possibility of the Afrikan grassroots to be self-empowered and when organized and mobilized across political and geographic borders to

participate in important policy determining roles in global politics regardless of location and to be capable of reshaping the imperialist global political domain as the coercive power of massive destruction, i.e., state terrorism is now diffused and is no longer the exclusive preserve of imperial state terror power centers in Eurasia and America.

In other words, the state terrorist can now to very substantive degrees be terrorized in a context of asymmetric warfare and the application of soft power to achieve hard ends. Strategically planned, organized and managed non-violent grassroots civil disobedience movements are a massively destructive application of rural and urban peasant power when aimed at the vital political, economic, religious and cultural arteries of a society.¹⁷ The necessity of the organization and mobilization of the Afrikan grassroots to achieve such ends is worthy of extraordinary attention as the existence of the globe spanning Utawanyika wa Waafrika Weusi Duniani are an indication of the potential of Uweza ya Afrika to be exerted through transnational relations and alter the contemporary shape of International Political Economy.

¹⁷ Martin Luther King Jr., Ph.D., Crisis in America's Cities: An Analysis of Social Disorder and a Plan of Action Against Poverty, Discrimination and Racism in Urban America (Atlanta, Georgia: Southern Christian Leadership Conference, 1967); Gene Sharp, The Politics of Nonviolent Action Vol. I, II, III (Boston, Mass.: Porter Sargent Publishers, 1973); Robert L. Helvey, On Strategic Non-violent Conflict: Thinking About the Fundamentals (Boston, Mass.: Albert Einstein Institution, 2004); Gene Sharp, From Dictatorship to Democracy: A Conceptual Framework for Liberation (Boston, Mass.: Albert Einstein Institution, 2010); Gene Sharp, There Are Realistic Alternatives (Boston, Mass.: Albert Einstein Institution, 2003); Gene Sharp, Self-Liberation: A Guide to Strategic Planning for Action to End a Dictatorship or Other Oppression (Boston, Mass.: Albert Einstein Institution, 2009); Peter Ackerman and Jack DuVall, A Force More Powerful: A Century of Nonviolent Conflict (New York: Palgrave, 2001)

As an Afrikan Itikadi that sufficiently coalesces the cognitive, affective, psycho-spiritual and psycho-motor aspects of the Utambuzi wa Wafrika Weusi causing contemplation on Mvu ya Ankh, Afya ya juu Kabisa, Ustawi wa Afrika, Umoja wa Afrika, Uweza wa Afrika and Uongozi wa Afrika with the intentionality of developing policies to implement and enhance, the socialization process also implies that an Afrocentric Pan-Afrikanism is concerned with the natural human tendency of Kulinda through **Mpangilio wa Pamoja** [*Kush/Kemet: Collective Organization*] to protect against any dangers inherent in the environment which would inhibit the **Kukua** [*Kiswahili: Growth*] and **Uendelezaji** [*Kiswahili: Flourishment*] of the NIWT/Nu.t. The dangers no matter whether geological or biological, necessitate an Utambuzi of **Usalama wa Pamoja** [*Kiswahili: Collective Security*] and **Uongozi wa Pamoja** [*Kiswahili: Collective Leadership*].

The question of Mpangilio wa Pamoja, Usalama wa Pamoja and Uongozi wa Pamoja is an ideo-genesis of **Elimu ya Uhalisi** [*Kiswahili: Metaphysics, Knowledge/Science of Reality*]. The defining trait of Elimu ya Uhalisi is relationships and thus Umoja. This is so due to the contention that if there is a sacred relationship then there must be **Kuhusiana** [*Kiswahili: Relating*] and thus a melodious unison of communion. For the NIWT/Nu.t the **Udhanifu** [*Kiswahili: Ideal, Idealism*] of Umoja is complex with a network of many interlocking components encompassing the whole of the Mvu ya Ankh. This is exemplified linguistically in the Afrikan perspective by

the nouns Udhanifu and **Dhana** [*Kiswahili: Concept, Idea*] being derived from the verb **Kudhani** [*Kiswahili: To Think, Imagine*].

The Itikadi of an Afrocentric Pan-Afrikanism is then particularly concerned with Umoja as a means of guaranteeing the Udumishaji of the NIWT/Nu.t. That being the case an Afrocentric Pan-Afrikanism carefully delineates the salient aspects of Umoja which center on seven primary questions. The questions of primary focus to the NIWT/Nu.t and of vital importance due to the high level of apprehensiveness, solicitude and responsibility which surround Umoja as the means to the survival, thriving and growth of the NIWT/Nu.t are:

- 1) What is Umoja in relation to the NIWT/Nu.t?
- 2) Why is Umoja of importance with regards of the NIWT/Nu.t?
- 3) For whom is Umoja of importance in respect of the NIWT/Nu.t?
- 4) When is Umoja of importance in respect of the NIWT/Nu.t?
- 5) Where or in what ways is Umoja of importance in relation to the NIWT/Nu.t?
- 6) What are the kinds or types of Umoja?
- 7) How is Umoja operationalized in the interests of the NIWT/Nu.t?

These are the questions which give structure to Umoja and provide meaning to the NIWT/Nu.t as a society of communion.

To the first question dealing with the qualities of Umoja in connection with the NIWT/Nu.t we see that Umoja is the quintessential relationship of the **Ujima ya Kujitegemea** [*Kiswahili: Communal Self-reliance*]. The

institutions of the NIWT/Nu.t are elucidated by Umoja as an organic oneness, an Umoja or wholeness in the sense of holistic completeness as represented by **Muumba** [*Kiswahili: The Creator*] and delineated in the Kushite/Kemet spiritual texts concerning **NWT/Nu.t** [*Kush/Kemet: The Divine Creatrix*] as an aspect of **NTR '3/Netcher-aa** [*Kush/Kemet: The Great God*]:

"NTR '3/Netcher-aa is the All, the One without NTR '3/Netcher-aa no other exists. NTR '3/Netcher-aa is the One, the Creator. NTR '3/Netcher-aa is the Spirit, existing within all, the Spirit of Spirits, the Supreme Spirit of Kemet, the Beatific Spirit."¹⁸

In the religious texts of the way ward religious offspring of KMT/Kemet, i.e., Judaism and Christianity c. 2941- 4311 KC [c. 1300 BCE – 70 CE], texts which were developed in Kushite KMT/Kemet as well as being extensively and substantively influenced to a significant degree by the Kushite KMT/Kemet **HRSŠT3/Herseshta** [*Kush/Kemet: Teachers Adept in the Sacred Wisdom*]¹⁹ the guardians of the preeminent Afrikan world spiritual system of the leading civilizations of the day, especially given the length of residence of the founders of Judaism in Kushite KMT/Kemet purported by the Kushite Hebrew founders of Judaism themselves to be four

¹⁸ From: 'Kheperu: The Creative Utterance of Nu.t' [Pre-Dynastic Kemet/Early Dynastic Kush, 8000-4241 KC/BCE] Trans., Ambakisye-Okang Dukuzumurenyi, *Arkhet Nti Rekh: Books of Knowing* Vol. I (Iringa, Tanzania.: A. Dukuzumurenyi, 2013)

¹⁹ Gary Greenberg, *101 Myths of the Bible: How Ancient Scribes Invented Biblical History* (Naperville, Illinois: Sourcebooks, Inc., 2000)

hundred and thirty years,²⁰ and the direct correspondence between Kushite KMT/Kemet spiritual concepts dating conservatively to c. 8759 KC [c. 13000 BCE and Christian concepts dating to c. 4311 KC [c. 70 CE]²¹ we find the Kushite KMT/Kemet proposition stated as follows:

"Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. .
.Hear, O Israel: The Lord our God is one Lord."²²

The third of the Kushite KMT/Kemet religious prodigal children-Islam²³ whose basic chronicles were the work of the Ethiopians, Bilal and Zobia Harith c. 4851-4873 KC [c. 610-632 CE] presents the Afrikan idea thusly:

"To Allah belong the east and the west: Whithersoever you turn there is the presence of Allah. For Allah is all-Pervading all-knowing. . .To Him belongs all that is in the heavens and on earth. . .To Him is due the primal origin of the heavens and the earth. . .And your Allah is one Allah: There is no god but He, Most Gracious, Most Merciful."²⁴

²⁰"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt." From: "Book of Exodus 12: 40-41 The Bible King James Version Complete 4341-5852 KC [100-1611 CE]; Yosef-ben Jochanan, Africa Mother of Western Civilization (New York: Alkebu-lan Books Associates, 1970); Yosef-ben Jochanan, African Origins of the Major "Western Religions" (New York: Alkebu-lan Books Associates, 1970); Yosef-ben Jochanan, Black Man of the Nile (Alkebu-lan Books Associates, 1970); Yosef-ben Jochanan, A Chronology of the Bible: A Challenge to the Standard Version (New York: Alkebu-lan Books Associates, 1973)

²¹ Alvin Boyd Kuhn, Who is this King of Glory? A Critical Study of the Christos-Messiah Tradition (Iringa, Tanzania: A. Dukuzumurenyi, 2013); Alvin Boyd Kuhn, Shadow of the Third Century: A Revaluation of Christianity (Iringa, Tanzania: A. Dukuzumurenyi, 1949/2013); Gerald Massey, Ancient Egypt: Light of the World Vol. I & II, (London: T. Fisher Unwin, 1907)

²² Book of Deuteronomy 4:39; 6:4 The Bible King James Version Complete 4341-5852 KC [100-1611 CE]

²³ "Judaism, Christianity and Islam are innovations on fragments from the periphery of the African cultural and spiritual system." Lecture: [Mzee James Small]

²⁴ "The Cow" Sura 2: 115; 2: 116; 2: 117; 2: 163 Holy Quran 4851- 4873 KC [610-632 CE]

In the writings of Lao Tzu²⁵, c. 3641 KC [c. 600 BCE] the Kushite KMT/Kemet conceptualization of Umoja is explained in the following manner:

“Conceived of as having no name, it [*The Dao, The Way*] is the Originator of heaven and earth; conceived of as having a name, it [*The Dao, The Way*] is the Mother of all things. [*The Dao, The Way*] produces all things and nourishes them. . .”²⁶

This organismic wholeness which is Umoja is the NIWT/Niu.t expression of sacred relationship as the fellowship of divinities illustrated in the specifically Afrikan Mapokeo explanation which states that the NIWT/Niu.t is people who know how to live well together and not only know but do so as well and are therefore, **Walimwengu** [*Kiswahili: Human Beings*]. The Sacred Uhusiano of Umoja is one which has the qualities of **Umbuji** [*Kiswahili: Grace, Elegance*], **Umbuya** [*Kiswahili: Genuine Friendship*], **Taratibu za Mahusiano** [*Kiswahili: Etiquette, Mapokeo Way of Interacting*] and **Maasumu** [*Kiswahili: Blamelessness*]. Fostering a sense of sociability, comradeship and mutual support Umoja is thereby an expression of the companionability, comprehensiveness and omnipresence of NWT/Nu.t, an amalgamation of the Mlimwengu microcosm with the NTR '3/Netcher-aa macrocosm. In this sense Umoja is a communion of agreement within the NIWT/Niu.t, the harmony of collective action throughout the whole of the social structure, the symmetry of mutual collaboration, the **Mapokeo**

²⁵ The writings of Lao Tzu 3641 KC [600 BCE] contained in the *Dao De Ching* were heavily influenced by the writings of Per-aa Amenemope 2841 KC [1400 BCE]. See: Yosef ben-jochanan, Charles Finch, Modupe Oduyoye, Tsegaye Gabre-Medhin and Wayne B. Chandler, *African Origins of the Major World Religions* Ed. Amon Saba Saakana (London: Karnak House, 1988) pp. xiii-xv

²⁶ Lao Tzu, “Chapter 1: 2; 10: 3” *Dao De Ching* Trans. James Legge (New York: Dover Publications, 1962)

Mamboleo [*Kush/Kemet: Neo-Traditional*] coordination of communal cooperation engendering a sense of understanding and consonance of consensus on NIWT/Niu.t needs and the psychical solidarity that grows from the seamless synthesis of complementary reciprocal behaviors.

As to the second question on the importance of Umoja one is directly taken to the issue of purpose. Umoja allows the NIWT/Niu.t to guarantee the life, strength, health and prosperity of Walimwengu through assuring balanced cognitive, affective, psycho-spiritual and psycho-motor evolution. By life is meant that Umoja ensures the natural expression of the dynamism of Spirit or the ability of each Mlimwengu to grow and to create within the Mvu ya Ankh. Naturally growing and recreating then through the devolution of the power and essence of the Spirit from the centralized locality of the **SPTPY/Sep Tepi** [*Kush/Kemet: First Time of Creation, Beginning*] to the multiple results of creative act through verbalization specifically into Walimwengu. This is Spiritual dynamism as:

- 1) The arousal of enthusiasm i.e., the possession of the Mlimwengu by the Spirit of Muumba;²⁷
- 2) Inspiration or being inspirited and awakened, motivated and energized by the Spirit of Muumba to the state of creativity;
- 3) Innovation or being radically altered internally by the reorganization of Utambuzi from a state of passive potentiality into the revolutionary transformative kinesthetic essence of NTR '3/Netcher-aa, the Spirit of Originality.

²⁷ Enthusiasm- Greek: To be possessed by the Deity.



Bound up inseparably with Mvu ya Ankh is internal strength manifested as the fortitude, intensity and resilience of Spirit, Afya ya juu Kabisa and Ustawi wa Afrika. Umoja or Umoja wa Afrika is then about the active expression of divinely originating Uweza wa Afrika, which not only guarantees the Afrikan implementation of Uweza wa Afrika and the assurance of Afrikan communal protection for communal biological survival²⁸ i.e., protection of all Afrikan Women by all Afrikan Men, but also secures principles enshrined by the NIWT/Niu.t of the Wahenga na Wahenguzi of Kushite KMT/Kemet: **'NX/Ankh** [*Kush/Kemet: Life*], **WD3T/Udjat** [*Kush/Kemet: Prosperity*] and **SNB/Seneb** [*Kush/Kemet: Health*].

For whom, when and where are Umoja of importance to the NIWT/Niu.t are questions of time and space. To begin with Mhenga Merikare, Mhenga John Henrik Clarke and Mhenga Amos N. Wilson have informed us for all time that:

"With regards to the sand-dwellers [Arabs], his environment is inhospitable, short of water and trees, the roads pass through rocky terrain and are difficult to travel. The sand-dweller doesn't have a permanent home; he traverses the desert by foot in constant search for the necessities of life of which there is a dearth in the desert. ***Since his beginnings he has been belligerent towards all men, he is never victorious in war, however he has never been overpowered, he does not follow tradition and make war in the season of war, instead he attacks as a thief...***Do not concern yourself with him, for the sand-dweller is like a crocodile on the banks of the Nile, a single person he will attack, but he will not raid a large city." [Mhenga Merikare, Kemet c. 2081 KC/c. 2160 BCE]²⁹

²⁸ Chinweizu, "Pan-Africanism—Rethinking Key Issues" (Festac Town Lagos, Nigeria: Chinweizu, 2010)

²⁹ "The Royal Instruction of Khety to Merikare," composed during PR '3/Per-aa IX of KMT/Kemet c. 2081 KC [c. 2160 BCE] reproduced during PR '3/Per-aa XVIII of KMT/Kemet c. 2702-2949 KC/c. 1539 - 1292 BCE. Currently housed in the following locations: St. Petersburg Papyrus 1116A- Imperial Egyptian Museum of the Hermitage, St. Petersburg, Russia; Moscow Papyrus 4658- Moscow Museum of Fine Art, Moscow, Russia and the Carlsberg

"The events which transpired five thousand years ago; five years ago or five minutes ago, have determined what will happen five minutes from now; five years from now or five thousand years from now. **All history is a current event**...History is a *clock* that people use to tell their political and cultural time of day. It is also a *compass* that people use to find themselves on the map of human geography. History tells a people where they have been and what they have been, where they are and what they are. Most important, history tells a people where they still must go, what they still must be. **The relationship of history to the people is the same as the relationship of a mother to her child.**" [Mhenga John Henrik Clarke, c. 6158-6239 KC/c. 1917-1998 CE]

"History is ever present in our minds. The past is always present."
[Mhenga Amos N. Wilson, c. 6182- 6236 KC/c. 1941-1995 CE]

The history shows the historical nature of Afrikan Eurasian interaction. The contemporary situation which defines Afrikan existence is founded in the context of continued domination. The enslavers and colonizers of Eurasia have through control of the Ulimwengu wa Hotuba renamed themselves as 'humanitarians' while continuing the dismantling of Afrika through their age old weapons of Eurasian defined Christianity, Eurasian schooling and political-economic power supported by military predominance. The settler colonialists of Arabia have continued their assault upon Afrika through Arab defined Islam, enslavement and Afrikan depopulation programs.³⁰ Given

Papyrus 6- Carsten Niebuhr Department of the Institute of Cross-Cultural and Regional Studies, University of Copenhagen, Denmark

³⁰ Chinweizu, "Arab Colonialism Series: "USAfrica- The Arab Agenda" (Festac Town Lagos, Nigeria: Chinweizu, 2007); Chinweizu, "Arab Colonialism: US of Africa, NO!!! US of BLACK-Africa, YES" (Festac Town Lagos, Nigeria: Chinweizu, 2007); Chinweizu, "Arab Colonialism since 640 AD" (Festac Town Lagos, Nigeria: Chinweizu, 2007); Chinweizu, "Racism: Arab and European Compared" Black Power Pan- Africanism (BPPA) Tract No. 1 Comparative Digests [1] (Festac Town Lagos, Nigeria: Chinweizu, 2007); Chinweizu, "Black Enslavement: Arab and European Compared" Black Power Pan-Africanism (BPPA) TRACT No. 2 Comparative Digests [2] (Festac Town Lagos, Nigeria: Chinweizu, 2007); Chinweizu, "Colonialism: Arab & European Compared" Black Power Pan-Africanism (BPPA) Tract No. 3 Comparative Digests [3](Festac Town Lagos, Nigeria: Chinweizu, 2007); Chinweizu, "Pan-Africanism and Libya 3 NATO or the Arabs" (Festac Town Lagos, Nigeria: Chinweizu, 2011); Chinweizu, "The Arab quest for Lebensraum in Africa and the challenge to Pan Afrikanism" [Paper presented at the Global Pan-Afrikan Reparations and Repatriation Conference (GPARRC) on 25 July, 2006, at the University of Ghana, Legon, Accra]; Opoku Agyeman

these unchanging constants the Afrikan multicultural, racial integrationist agenda³¹ of unifying the entire Afrikan continent including space for Eurasians and Arab descendants of enslavers and colonizers³² is a clear indication of the neurotic hysterical behavior style.

The neurotic hysterical behavior style is a cognitive mode of functioning that consists of a manner of thinking, perception, and behavior that are the definable traits of persons having a socially induced neurotic condition. As a result of the institution of domination and the system of interlocking relationships which characterize dominated societies, Waafrika Weusi of the Afrikan continent and of the Utawanyika wa Waafrika Weusi Duniani generally, have been conditioned into behavior best described as hysterical neuroses. The Afrikan experiencing hysterical neuroses has a volatile and variable self-identity given their continued daily experience of psychic-trauma and socio-cultural dislocation under domination with its denigration of all things Afrikan and thus their self-concept is highly erratic and externally derived from the institutions of the dominators. On the

"Pan-Africanism vs Pan-Arabism" Excerpt from The Pan-Africanist Worldview (The International University Press, 1985) Reprinted: Black Renaissance 1 (1), January 1994

³¹ On another related aspect of the Afrikan multicultural racial integrationist Mhenga Clarke tells us: "This keeps popping up-the controversy around interracial marriage and interracial dating. I have said he is the descendant, the great-grandchild of the same people who brought you over on those filthy ships. You betray these Africans who suffered by laying down with him, when no people have made amends to us for what happened to us. But who told you that the people you look like weren't good enough to sleep with? If you've got a problem about who to sleep with, then you've got a problem with the people who produced you." [Mhenga John Henrik Clarke, Lecture, New York City, c. 6231 KC/1990 CE]

³² Chinweizu, "Pan-Africanism—Rethinking Key Issues" (Festac Town Lagos, Nigeria: Chinweizu, 2010)



importance of self-identity and by implication self-knowledge Mhenga Elijah Muhammad stated:

"First, my people must be taught the knowledge of self. Then and only then will they be able to understand others and that which surrounds them. Anyone who does not have a knowledge of self is considered a victim of either amnesia or unconsciousness and is not very competent. The lack of knowledge of self is a prevailing condition among my people here in America. Gaining the knowledge of self makes us unite into a great unity. Knowledge of self makes you take on the great virtue of learning."

Additionally, the Afrikan hysterical neurotic has a predominant mode of cognitive behavior that promotes repression of their memory and therefore of their history given the psychic pain and trauma that it causes. On the supreme importance of memory and history Mhenga Malcolm X informed us that:

"History is a people's memory, and without a memory man is demoted to the lower animals. . . When you deal with the past, you're dealing with history, you're dealing actually with the origin of a thing. When you know the origin, you know the cause. It's impossible for you and me to have a balanced mind in this society without going into the past, because in this particular society, as we function and fit into it right now, we're such an underdog, we're trampled upon, we're looked upon as almost nothing. Now if we don't go into the past and find out how we got this way, we will think that we were always this way. And if you think that you were always in the condition that you're in right now, it's impossible for you to have too much confidence in yourself, you become worthless, almost nothing. But when you go back into the past and find out where you once were, then you will know that you once had attained a higher level, had made great achievements, contributions to society, civilization, science, and so forth. And you know that if you once did it you can do it again; you automatically get the incentive, the inspiration and the energy necessary to duplicate what our forefathers did."

And Mhenga Amos N. Wilson taught that:

"History teaches us methods of coping. We learn from experience. Why do we teach our children things? We don't want them to make the same mistakes we did. In teaching history, we transfer from one generation to the next methods of solving problems. **When we don't pass history on, you don't pass on problem solving methods and techniques to the next generation. That generation, without a sense of history, is unable to solve problems, because it has not received methods to do so.** It's

important to understand that the history we've been taught is not a history that brings with it problem-solving skills and other things needed to solve the problems that we face as African people."³³

In the place of the trauma inducing, genocidal experience of Afrikan people over the last two and a half millennia the hysterical neurotic Afrikan under the auspices of the colonizers of global history develops a narrative and script which has the bare outlines of actual Afrikan experience and in place of the traumatic events it contains romanticized myths of the 'good' that comes from conquest, enslavement, colonialism and neo-colonialism which demonstrate a severe case of Stockholm Syndrome or love of the aggressor. In this narrative conquest, enslavement, colonialism and neo-colonialism are sanitized through their being transformed into vehicles of Eurasian 'humanitarianism' for Afrikan social redemption from a primitive, barbaric beginning through the provision of 'education', 'technology', 'civilized culture' and most importantly for Afrikans the 'divinely sanctified act of the gift of their religions- 'Christianity and Islam'. On these points the Wahenga na Wahenguzi and Wazee speak loudly and forcefully. The psychologist Mhenga Bobby Wright spoke clearly on the absurdity of this:

"If Europeans didn't give us good food, clothing and shelter during slavery, why did they give us such *good* religion?"

Mzee Yosef ben-Jochanan clearly warned us in the following way:

"[Afrikans and] African-Americans have not yet learn that no other people have continued worshipping another's God, especially their slave master's god or gods and freed themselves from cultural and

³³ Mhenga Amos N. Wilson, "The Last Interview" RAW: Real Afrikan World Host, Muzunga Nia (Hattiesburg, Mississippi: January 1995)

physical genocide. Why should Africans and African-Americans be the only exception to this historic reality?"

Wazee Francis Cress Welsing was equally adamant in her analysis:

"The most disastrous aspect of colonization which you are the most reluctant to release from your mind is their colonization of the image of God."

As a hysterical neurotic, the Afrikan is devoid of the ability to abstract or detach oneself from events and prejudge them on the basis of culturally defined fair mindedness; furthermore, the Afrikan hysterical neurotic participates in the socially constructed subjective reality on the basis of interaction that is steeped in fanciful, utopian, sentimental idealism, therefore showing evidence of affective, psycho-spiritual and psycho-motor dissonance. The affective dissonance causes the Afrikan hysterical neurotic to be predisposed to emotional outbursts that are highly disingenuous having no real meaning. This lack of emotional and cognitive connectedness is displayed in the Afrikan hysteric neurotic's abnormal irrational distress at 'thinking' and affective involvement. Such acts lead the Afrikan hysteric neurotic into states of psychological terror, displayed physiologically as fright, panic, agitation and extreme paranoia. Since the hysterical neurotic Afrikan has a perception of reality that is superficial and based on appearance they lack the ability to center attention and given their superficiality and memory repression have only imprecise understanding of events which exist decontextualized and demonstrate a complete lack of regard for exact, definite historical understanding.

Following from this the Afrikan hysterical neurotic has a high degree of anti-intellectualism, preferring short term acts of rote learning and memorization to systematized thought and critical problem-solving. Rather than carefully considering the evidence and associating it with historical patterns the Afrikan hysterical neurotic reconstructs the people that they interact with in conjectural terms that are completely dissociated from established facts. The Afrikan hysterical neurotic disregards careful thinking in favor of spontaneous action and since history and memory are irrelevant to them constantly repeated acts by others cause affective states of shock and surprise followed by sentimental states of passivity and acts of unconditional forgiving. More importantly the Afrikan hysterical neurotic even idealizes their own actions and has no sense of obligation towards the results of their acts. Instead the Afrikan hysterical neurotic re-envisions their actions in fanciful terms and absolves themselves from all responsibility. The Afrikan hysterical neurotic is in no way a critical analyst, systematic thinker or creative entity as they are incapable of the acts of coordination, planning, processing, organizing, mobilizing, integrating, and deconstructing people, places or events given their impaired cognitive and affective states. As the psychiatrist David Shapiro explains:

"This insufficiency of **integrative processes and development** causes their affects to be explosive, abrupt, and labile, on the one hand, and relatively undifferentiated, gross, and black or white, on the other. . . Thus, the most sentimental hysteric will often be inhibited in love and would not think of having a political conviction."³⁴

³⁴ David Shapiro, Neurotic styles. (New York: Basic Books, 1965) p.131 and 133

While it is the Afrikan hysterical neurotic who pursues a course of all inclusive continental unity irrespective of ever present history, an Afrocentric Pan-Afrikanist with the goal of NIWT/Niu.t sustainability implements a policy of the Umoja of Waafrika Weusi both continental Waafrika Weusi to the exclusion of Eurasian settler colonialists with Utawanyika wa Waafrika Weusi Duniani. As the final word on the idea of Umoja for whom, when and where we end with the words of Mhenga John Henrik Clarke:

"Everyone in Africa who cannot be addressed as an African is either an invader or a descendant of an invader."

Consideration of the nature of Umoja which is best for continental Waafrika Weusi and Utawanyika wa Waafrika Weusi Duniani leads to the study and contemplation of the kinds of Umoja. Umoja as a complex concept must be effective at multiple levels of the NIWT/Niu.t to ensure Udumishaji. Mzee Chinweizu has given an excellent introduction on the heterogeneity of Umoja which illustrates its multilevel nature.³⁵ The first type of Umoja to be discussed is concerned with the confederation of political and economic structures of the multiple Afrikan NIWT/Niu.t. In order to promote NIWT/Niu.t sustainability and viability the multiplicity of Afrikan territorial entities must be consolidated to a certain degree on issues of collective military security, internal and external economics and governance structures into an Afrocentric **Shirikisho** [*Kiswahili: Confederation*]. The Afrocentric Shirikisho must have rituals and programs

³⁵ Chinweizu, "Pan-Africanism—Rethinking Key Issues" (Festac Town Lagos, Nigeria: Chinweizu, 2010)

which create and promote NIWT/Niu.t cohesion through an Afrocentric Pan-Afrikan Itikadi habitually drawing attention to the ideas of Umoja as presented previously.

The second type of Umoja focuses on **Utambuzi wa Mshikamano** [*Kiswahili: Consciousness of Solidarity*]. Utambuzi wa Mshikamano is Afrikan personality culturally constructed upon a foundation of Utamaduni Mkubwa ya Afrika. It is a consciousness grounded in an epigenetic, bio-historical, socio-cultural experience encapsulated through analysis in empirical findings which are codified for the express purpose of distillation throughout all demographic levels of Afrikan society in the form of **Methali za Afrika** [*Kiswahili: Afrikan Proverbs*]. The Methali za Afrika provide a connecting mental link covering the uniquely Waafrika Weusi metaphorical, linguistic, socio-historical, Mabila, Utamaduni and **Mazingira** [*Kiswahili: Environment*] perspective. Through spirituality and education it is perpetuated through the generations. The Utambuzi wa Mshikamano is a distinctly Afrikan mentality which grows out of the **Uhusiano ya Kutegemeana** [*Kiswahili: Symbiotic Relationship*] existing within the **Mfumo wa Uhusiano wa Walimwengu, Viumbe na Mazingira** [*Kiswahili: System of Relationships of Human Beings, Creatures and the Environment; Ecological System*]. Though particularly Afrikan the Utambuzi wa Mshikamano shares some commonalities with other First World peoples such as the Maori of New Zealand, the Ouachita, Seminoles, Sioux and

Iroquois of North America. For one thing the holistic perspective of these Mabila led to them considering the religious catechisms of the Western Church as utter lies.³⁶ The reason for this is to be found in the fundamental nature of the Utambuzi wa Mshikamano. The Utambuzi wa Mshikamano of Waafrika Weusi is one that conceives of the world and of reality holistically, with there being no split or separation between the psycho-spiritual domain, the cognitive domain, the affective domain and the psycho-motor domain of existence. The Eurasian mentality presupposes the cognitive domain as the creator, facilitator and dominant influence upon the other domains of reality. This type of mind considers reality to be filled with causal phenomenon born of concrete objects in which the viewer as thinker is abstracted from interaction and seeks to dominate. For the mentality of Eurasia this is what is meant by the phrase the 'natural world'. Anything which cannot be directly perceived through cognition is none existent superstition. However, in the Utambuzi wa Mshikamano of Waafrika Weusi the visible is born of the invisible and what is perceived is the variety of entities which make up and connect the psycho-spiritual domain, the cognitive domain, the affective domain and the psycho-motor domains of existence.

³⁶ "The incentives to belief which theology is accustomed to use in order to convince the most hardened free-thinkers are not listened to here, where our most profound truths are declared to be lies... 'In the midst of the laughter and applause of the populace, the...inquirer is heard saying Can the God of the white men be seen by our eyes . . . and if **Morimo** [God] is absolutely invisible, how can a reasonable being worship a hidden thing?' It is the same among the Basutos too. 'I will go up to the sky first and see if there really is a God,' said a...Mosuto proudly, 'and when I have seen him, I'll believe in him.'" From: Lucien Levy-Bruhl, Primitive Mentality Trans. Lilian A. Clare (London: George Allen & Unwin Ltd., 1923) pp. 21, 23.

What for the Eurasian mentality is a primary causal factor that is not immediately perceived but must be abstracted through cognition, is for the Utambuzi wa Mshikamano a means by which the causal factor operates. In the Utambuzi wa Mshikamano all is caused by **Roho** [*Kiswahili: Spirit*], the primary causal factor of the Eurasian mentality is a symptom of disruption in Roho in the mentality of Waafrika Weusi. All problems result from Roho disequilibrium and thus the solution lies in the amelioration of the disharmony of the Roho.³⁷ In this perspective there is no concept of an accident or a chance situation.³⁸ Thus, according to the Utambuzi wa Mshikamano, the NIWT/Niu.t consists of the Wahenga na Wahenguzi, the Beautiful Ones Not Yet Born, NTR '3/Netcher-aa, Walimwengu and the environment. The Wahenga are categorized into the **Wahenga wa Zamani** [*Kiswahili: Ancestors of Antiquity*] and the **Wahenga wa Sasa** [*Kiswahili: Ancestors of the Present*]. The Wahenga wa Zamani are the Wahenga whose names are forgotten and who no longer have anyone alive who knew them and who therefore make offerings to them in their 'separate' existence.

The Wahenga wa Zamani are a **Ujima wa Wahenga** [*Kiswahili: Communal Organization of the Ancestors*] or the collective association of the 'separate' spirits into a beneficent or chastising power acting in association

³⁷ It is in the Utambuzi wa Mshikamano of the Wahenga that we find the fundamental origins of the ideas behind books such as: Wayne Dyer, *There is a Spiritual Solution to Every Problem* (New York: Hay House Books, 2001)

³⁸ Lucien Levy-Bruhl, *Primitive Mentality* Trans. Lilian A. Clare (London: George Allen & Unwin Ltd., 1923); Lucien Levy-Bruhl, *Primitives and the Supernatural* Trans. Lilian A. Clare (New York: E.P. Dutton and Company, Inc., 1935)

with the NIWT/Niu.t on behalf of the Beautiful Ones Not Yet Born. The Wahenga wa Sasa are the Wahenga whose memory as a 'separate' Mlimwengu is still remembered by those who knew them, even so they are also a part of the Ujima wa Wahenga. The sacred rites of transition and burial, ritual praise offerings, ritual atonement offerings and **Tambiko** [*Kiswahili: Libations*] of Afrikan Mapokeo are performed to preserve the connection of the NIWT/Niu.t with the Ujima wa Wahenga. It is the Wahenga na Wahenguzi then who are of the utmost important to the Umoja and stability of the NIWT/Niu.t and to the successful grounding of the Utambuzi wa Mshikamano. This idea is expressed in the following way by the Wahenga na Wahenguzi themselves:

"Our ancestors see us. They behold all that we do; **if we are bad, and do not faithfully observe the traditions they bequeathed us, they send us the kombo.** Kombo means famine, warfare, any unforeseen misfortune whatever." What would the spirits of our ancestors say if we were to change our customs? **To punish us they would make our wives and our fields barren, and at length the white man would 'eat up our land.'**"³⁹

Consequently the Utambuzi wa Mshikamano has specific aspects such as the preservation of the sanctity of the Mazingira by not entombing white foreigners in the land. The land is considered sacred as the Birth Mother and thus to bury a foreigner would be to give them a home in the sacred land

³⁹ P. Jeanneret : "Les Ma-Khaa," Bulletin de la Societe de Geographie de Neuchdtel, viii. p. 138 (1895), Fr. legidius Miiller : "Wahrsagerei bei den Kaffern," Anthropos, ii, pp. 48-49. Quoted in: Lucien Levy-Bruhl, Primitive Mentality Trans. Lilian A. Clare (London: George Allen & Unwin Ltd., 1923) pp. 86-87, 392

and lead to untold mayhem as the Wahenga will be angered and there is no way of telling what havoc the alien spirit will wreck.⁴⁰

In Zimbabwe in the Sacred Matopo Hills named **Walindizim** [*Kindebele: The Dwelling Place of the Benevolent Spirits*] by the Ndebele Mabila the living socio-historical record states that upon the burial of the White Supremacist Imperialist Cecil John Rhodes, the Ndebele proclaimed to the Wahenga, "We are burying a White Man, Forgive Us!" As burial is a form of social intercourse with the land and the burial of foreigners is forbidden, the Utambuzi wa Mshikamano also prohibits any other forms of intercourse with the Whites such as accepting their food because when consuming food one enters into a relationship with the food itself as well as with the preparer of the food, and therefore to do so would be to anger the Wahenga na Wahenguzi. The history of the relations between the two peoples and the nature and manner of Eurasian mentality is the prime motive for such restrictions. When change does occur and it does so frequently to retain the Uhusiano ya Kutegemeana between the NIWT/Niu.t and the environment, it originates from an internally respected Mzee invested with legitimacy by Mapokeo and is presented within cultural parameters in a way respectful of the Wahenga with the intentionality of enhancing the life of the NIWT/Niu.t.

A third type of Umoja is concerned with the communal dissemination of the Itikadi of Afrocentric Pan-Afrikanism through Afrikan Spiritual

⁴⁰ Lucien Levy-Bruhl, Primitive Mentality Trans. Lilian A. Clare (London: George Allen & Unwin Ltd., 1923) pp. 69

Institutions which create the sense of unanimity which is the basis of the Utambuzi wa Mshikamano.⁴¹ Currently, Eurasian Christendom and the Arab oriented Dar-al-Islam are the two systems which are propagated throughout much of Afrika by Europeans, Arabs and their Afrikan converts, given their proselytizing, expansive nature. However, both Eurasian Christendom and Arab Dar-al-Islam disseminate an Itikadi, which in essence is anti-Afrikan and promotes Eurasian and Arab Utamaduni with all of the behavior shaping sacraments, traditions, ceremonies, acts, conventions and mores, which in turn bring about Afrikan sub-acculturation and the disintegration of Afrikan society. Each when propagated by the Utamaduni of the controlling peoples purports in absolutist terms to be the only true way to worship and serve the Deity and declares all other forms and methods of worship to be anti-God and worthy of death and damnation. Intolerance is integrally apart of these religions when in the hands of those directed by the cognitive culture of Eurasia and Arabia. This is so as each is utilized by their promoters to further the political and economic aims of Eurasia and Arab controlled governments. The Arab military expansion beginning in c. 4881 KC - *Present* [c. 640 CE - *Present*] and the Eurasian Crusades c. 5336- 5532 KC/ 5685 KC - *Present* [c. 1095-1291 CE/ 1444 CE - *Present*] were and are politically and economically oriented power movements of Eurasian and Arab elites who had unified the masses under a religious Itikadi of service and submission to

⁴¹ Chinweizu, "Pan-Africanism—Rethinking Key Issues" (Festac Town Lagos, Nigeria: Chinweizu, 2010)

a god as a means to life after death, Holy War as a divine duty waged against unbelievers, enslavement as divine chastisement for purposes of forced labor of unbelievers, and territorial expansion as just recompense of holy acts and thus as the way to attain the coveted creature comforts of life.

To achieve this type of Umoja the Afrikan must perform Sankofa. Sankofa is an Akan word meaning one must journey into the past to seek what was forgotten and return properly establishing ones foundation upon Wahenga na Wahenguzi precepts in order to move forward into the future present. The past is concealed epigenetically and must be experienced cognitive culturally, psycho-affectively, psycho-spiritually and psycho-emotively.

With regards to Waafrika Weusi of the Afrikan continent and of Utawanyika wa Waafrika Weusi Duniani the intentionality of the Sankofa journey is Afrikanaizesheni, i.e., the re-Afrikanization or transformation of Waafrika Weusi both the self-possessed or otherwise through a spiritual journey in **Wakati** [*Kiswahili: Time*] to re-experience the relationships which form Afrikan cognitive, affective, psycho-spiritual, and psycho-motor identity existing between Utamaduni Mkubwa ya Afrika, Utambuzi ya Afrika, the Afrikan micro-geographic place of origin with its physical characteristics which house the Roho of the Wahenga na Wahenguzi, and the geographic setting as part of the Mfumo wa Uhusiano wa Walimwengu, Viumbe na Mazingira. Waafrika Weusi re-experiences the SPTPY/Sep Tepi through re-

awakening genetic, biological, cultural, ecological, socio-inter-relational and socio-intra-relational memories, for the relationships that form Afrikan cognitive, affective, psycho-spiritual, and psycho-motor identity are linked together.

Then Waafrika Weusi must re-visit the trauma and pain of the Maafa Mkubwa, enslavement, conquest and colonization of the Wahenga noting the how and why in Afrikan perspectives or more forthrightly properly **Kuona** [*Kiswahili: Seeing*] the how and why being born of ISFT/Isfet in the Mambo ya Roho of the NIWT/Niu.t, the means of rectification through expiatory acts with NTR '3/Netcher-aa, the Wahenga na Wahenguzi and the Beautiful Ones Not Yet Born and thereby rediscovering Afrikan identity. Thus, Sankofa is a journey of discovery whereby Waafrika Weusi seek to acquire visual perception which takes one beyond formalized knowledge and expands the range of vision taking into view that which was beforehand visible but unseen given socialization and visual co-optation and that which was unknown through omission.

By Wakati is meant the seamless whole of non-linear **Wakati Uliopita** [*Kiswahili: Past*], **Wakati Uliopo** [*Kiswahili: Present*] and **Wakati Ujao** [*Kiswahili: Future*]. Kuona is in this sense best explained by the Dogon of Mali:

"The Dogon, who have classified everything, have established a layered hierarchy of their teachings they give to the initiates. Their knowledge is staggered in four degrees, that are, in the order of their importance, the ***giri so, the benne so, the bolo so, and the so dayi***. The ***giri so, 'word at***

face value', is the first knowledge implying simple explanations where the mythical characters are often disguised, their adventures simplified and invented, and are not linked together. It has to do with invisible deeds, concerning the ordinary rituals and materials. The **benne so, 'word on the side'**, includes 'the words in the giri so' and a thorough study of certain parts of the rites and representations. Their coordination only appears within the great divisions of learning which are not completely revealed. The **bolo so, 'word from behind'**, completes the preceding learning, on the one hand, and on the other hand furnishes the syntheses that apply to a vaster whole. However, this stage does not yet include instruction in the truly secret parts of the tradition. The **so dayi, 'clear word'**, concerns the edifice of knowledge in its ordered complexity. But initiation is not merely an accumulation of learning, nor even a philosophy, nor a way of thinking. It has an educational character, for it forms the individual, moulds him, as he assimilates the knowledge it imparts. It is more than that, because of its vital character; as it makes him understand the structure and system of the universe, it brings the initiate progressively towards a way of life which is as aware and complete as possible within his society, in the world, as he was conceived and created by God... Thus, a 'fourth dimension' is introduced into the life of the Dogon, peculiar to the myth and symbol which is as necessary to their existence as food and drink, in which they move with ease and flexibility, but also with the deep sense of the immanent presence of the invisible thing they are invoking ... at a given moment, for such and such a ceremony, they know to what sequence of the myth and to which connections (their) act belongs..."⁴²

Transformation in this case is the total change in the cognitive, affective, psycho-spiritual form of Waafrika Weusi through the re-possession of the Afrikan by the Roho of Utamaduni Mkubwa ya Afrika. The exorcising of the demonic spirit of the Eurasian and re-possession by the Roho of Utamaduni Mkubwa ya Afrika in turn categorically alters the physiological appearance and psycho-motor functioning of the Afrikan body as a Temple of the NTR '3/Netcher-aa and of the Wahenga na Wahenguzi. This further reconstructs the structure of Afrikan institutions, the nature of Afrikan being, the condition of life and the character of Afrika. As the Wahenga na Wahenguzi teach through this Methali ya Afrika:

⁴² Marcel Griaule and Germaine Dieterlen, The Pale Fox Trans. Stephen C. Infantino (Chino Valley, Arizona: Continuum Foundation, 1986) pp. 67-71

Moyo ni Dini. [*Kiswahili: Heart/Character is Spiritual Belief/Religion*]

To be Self-possessed is to both have and demonstrate calm control of one's cognitive, affective and psycho-spiritual thoughts, feelings and acts and thus define one's behavior according to M3'T/Maat, thereby seeing Roho as the manifestation of the incorporeality of conscious thoughts and emotions. By identity is meant the re-establishing of the natural condition and qualities of being Afrikan a situation which is epigenetically grounded and repeatedly enhanced under multiple situations by way of the institutions of socialization. It is the declaration of what is meant by being Afrikan and thus to be Waafrika Weusi, Black, the original, the beginning, the first, the objective and subjective components of creation, divine will, mind, thought and word, i.e., the source of all knowledge, wisdom, and understanding; the life-source; the central essence of being and therefore, autochthonous to or an original inhabitant of Afrika. Through the process of Sankofa, Waafrika Weusi return to the wisdom of the Wahenga to see the nature, methods and means of **Mfumo wa Mambo ya Roho ya Mapokeo ya Afrika** [*Kiswahili: System of the Affairs of the Spirit of the Traditions of Afrika, Afrikan Traditional Spiritual System*] so as to re-construct a **Mapokeo Mamboleo** [*Kiswahili: Neo-Traditional*] system for contemporary usage. It is into these areas mentioned and others that the two articles included in this volume delve into.

LIBERTY ! LIBERTY ! LIBERTY !

Send in Your Five Dollars !

HELP THE CAUSE OF LIBERTY

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THE AFRICAN REDEMPTION FUND

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The Universal Negro Improvement Ass'n

Head Office :

56 West 135th Street, New York, U. S. A.

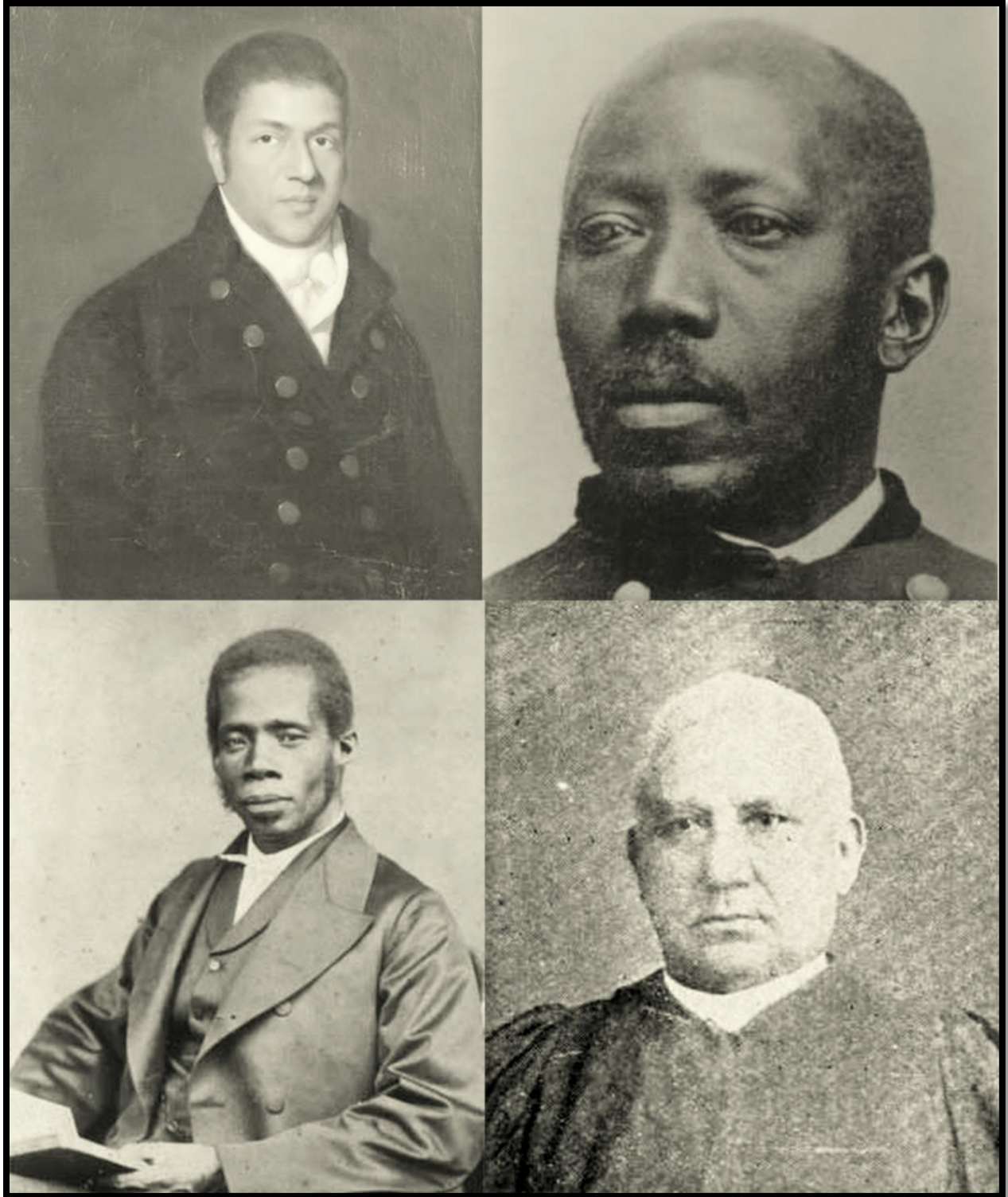
*\$4,000,000,000 to be raised from the Negro people all
over the world, to set Africa Free and to set the
race free industrially, socially and politically.*



UNIA-ACL Exhibit 2: Mhenga Marcus Mosiah Garvey, Founder, Organizer and Mobilizer of the UNIA-ACL.



UNIA-ACL Exhibit 3: Top Left- Universal Afrikan Legion; Top Right- UNIA-ACL Parade; Bottom Left: UNIA-ACL Officials and Members in front of Liberty Hall, New York City; Bottom Middle- Black Cross Nurses; Bottom Right- UNIA-ACL Family.



UNIA-ACL Exhibit 4: Forerunners of Mhenga Marcus Mosiah Garvey- Top Left: Shipping Magnate, Mhenga Paul Cufey 6000-6058 KC [1759-1817 CE]; Top Right: Mhenga Martin Robison Delany 6053-6126 KC [1812-1885 CE]; Bottom Left: Diplomat and Educationalist, Afrikan Nationalist, Physician and Author, Mhenga Edward Wilmot Blyden 6073-6153 KC [1832-1912 CE]; Afrikan Methodist Episcopal Church Bishop, Mhenga Henry McNeal Turner 6075-6156 KC [1834-1915 CE]

The Indispensable Weekly
The Voice of the Anointed Negro—The People's Paper

Guaranteed Circulation 50,000
Reaching the Masses of Negroes Throughout the World

THE Negro World



A Newspaper Devoted Solidly to the Interests of the Negro Race

VOL. 7. No. 1

NEW YORK, SATURDAY, FEBRUARY 16, 1919

PRICE: 10 CENTS IN ADVANCE
SIX CENTS IN ADVANCE TO THE U.S.A.
TEN CENTS IN ADVANCE TO THE U.S.A.

AFRICA THE LAND OF HOPE AND PROMISE FOR NEGRO PEOPLES OF THE WORLD

WILL NEGROES ALLOW THE WHITES TO TAKE AFRICA?

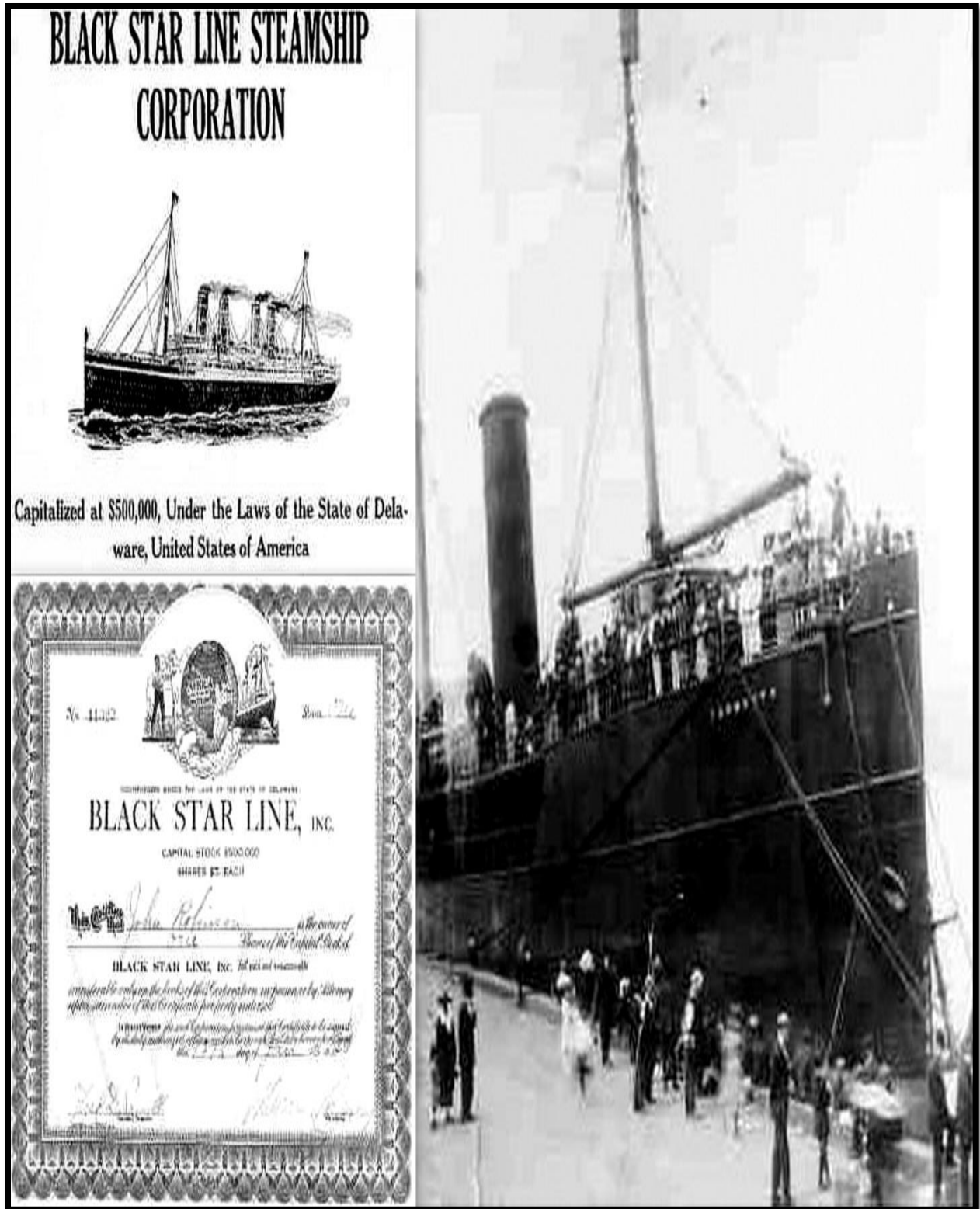
UNIA-ACL Exhibit 5: Headline from The Negro World newspaper February 1919.

ACTIVE MEMBERS
Dues Card
 OF
Mndindwa Marwanqana
na
 •505
**Universal Negro
 Improvement Ass'n
 and
 African Communities
 League**

Ledger No. _____
 Name *Mndindwa Marwanqana*
 Address *Intwini St. 84*
Port St. Johns.

Dues payable 1st of every month. Please
 present this Card every month for the
 signature of the Secretary.

UNIA-ACL Exhibit 6: The global Waafrika Weusi extent of the organizing and mobilizing work of Mhenga Marcus Mosiah Garvey is demonstrated by this UNIA-ACL Membership Card of Mndindwa Marwanqana of South Africa [Azania]. The UNIA-ACL had branches throughout colonized Afrika Including Liberia, Namibia, Ghana, Nigeria and Sierra Leone printing copies of its Newspaper, *The Negro World* in French and Spanish as well as English.



UNIA-ACL Exhibit 7: Top Left- Black Star Line Corporation Flyer. Bottom Left- Black Star Line Stock Certificate. Right- First Steam Ship purchased by the UNIA-ACL, the S.S. Yarmouth, renamed the S.S. Frederick Douglass.

LET US GUIDE OUR OWN DESTINY

BY FINANCING OUR OWN COMMERCIAL VENTURES.
 HELP US TO HELP YOU HELP YOURSELF AND THE NEGRO RACE IN GENERAL.
 YOU CAN DO THIS BY PLAYING A MAN OR WOMAN'S PART IN THE WORLD OF COMMERCE.
 DO YOUR FULL SHARE IN HELPING TO PROVIDE
 A DIRECT LINE OF STEAMSHIPS OWNED, CONTROLLED AND MANNED BY NEGROES TO
 REACH THE NEGRO PEOPLES OF THE WORLD
 AMERICA, CANADA, SOUTH AND CENTRAL AMERICA, AFRICA AND THE WEST INDIES

There should be no trouble about making up your mind to help your race to rise to a position in the maritime world that will challenge the attention and command the admiration of the world. "Men like nations fail in nothing they boldly attempt when sustained by virtuous purpose and firm resolution."

Money awaiting an advantageous investment should go to purchasing shares in the Black Star Line and reap the reward that is bound to follow.

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2,000,000 shares of common stock now on sale at par value of \$5.00 each for a limited time only at the office of the corporation, 56 West 135th Street, New York City. Phone Harlem 2877.

The Black Star Line, Inc., is the result of a Herculean effort on the part of Hon. Marcus Garvey, world-famed Negro orator, who in July, 1914, founded a society known as the Universal Negro Improvement Association and African Communities League, of which he is now President-General.

The Association now has a membership of over three million persons, with branches all over the United States, Canada, South and Central America, the West Indies and Africa.

THE BLACK STAR LINE, Inc.

is backed today in its operations by the full strength of its organization—to say the least, of millions of other Negro men and women in all parts of the world.

BUY SHARES TODAY AND NOT TOMORROW

CUT THIS OUT AND MAIL IT

SUBSCRIPTION BLANK

"THE BLACK STAR LINE, Inc."
 56 West 135th Street, New York City

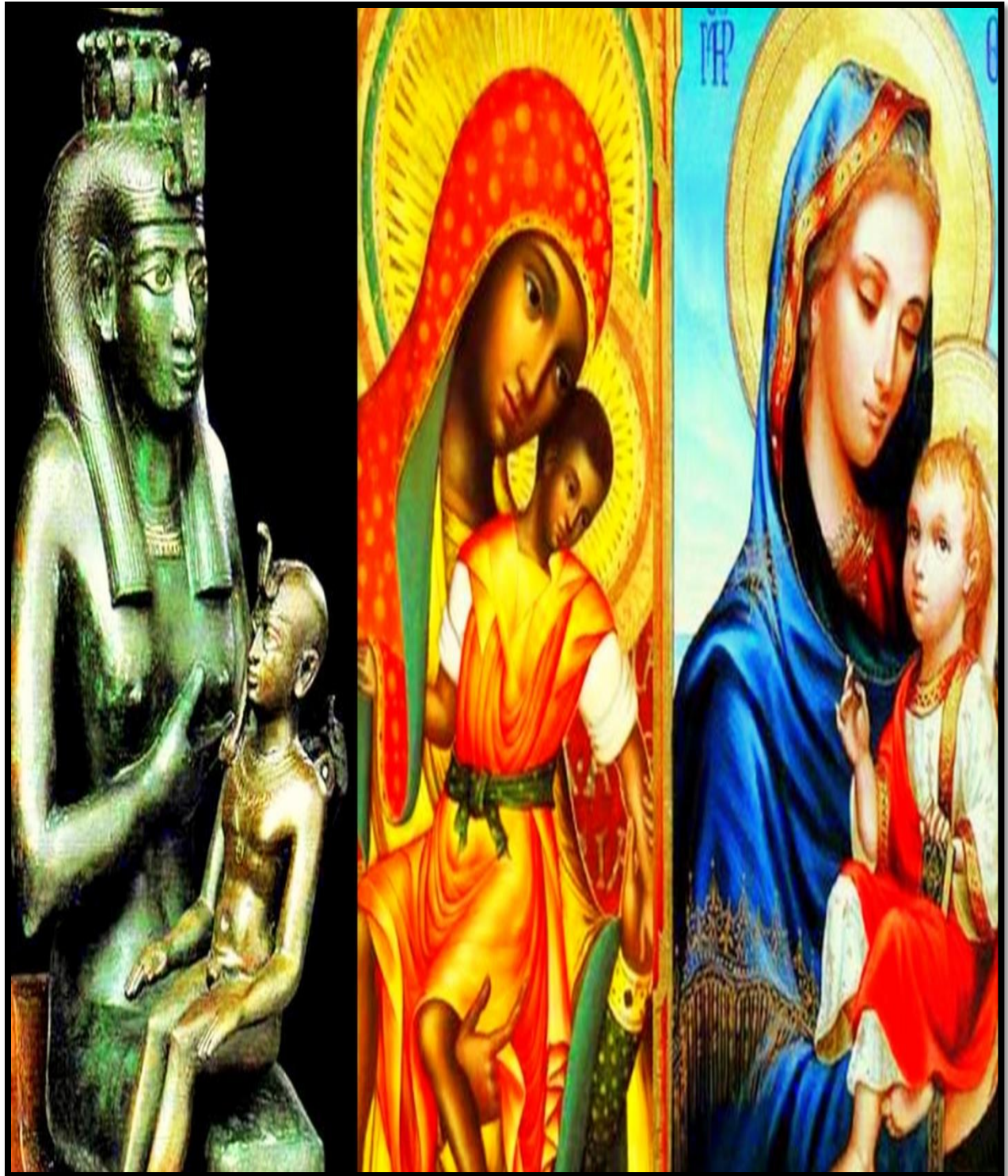
Date.....

Gentlemen:

I hereby subscribe for..... shares of stock at \$5.00 per share and forward herewith as full payment

\$.....

Name.....
 Street.....
 City.....
 State.....



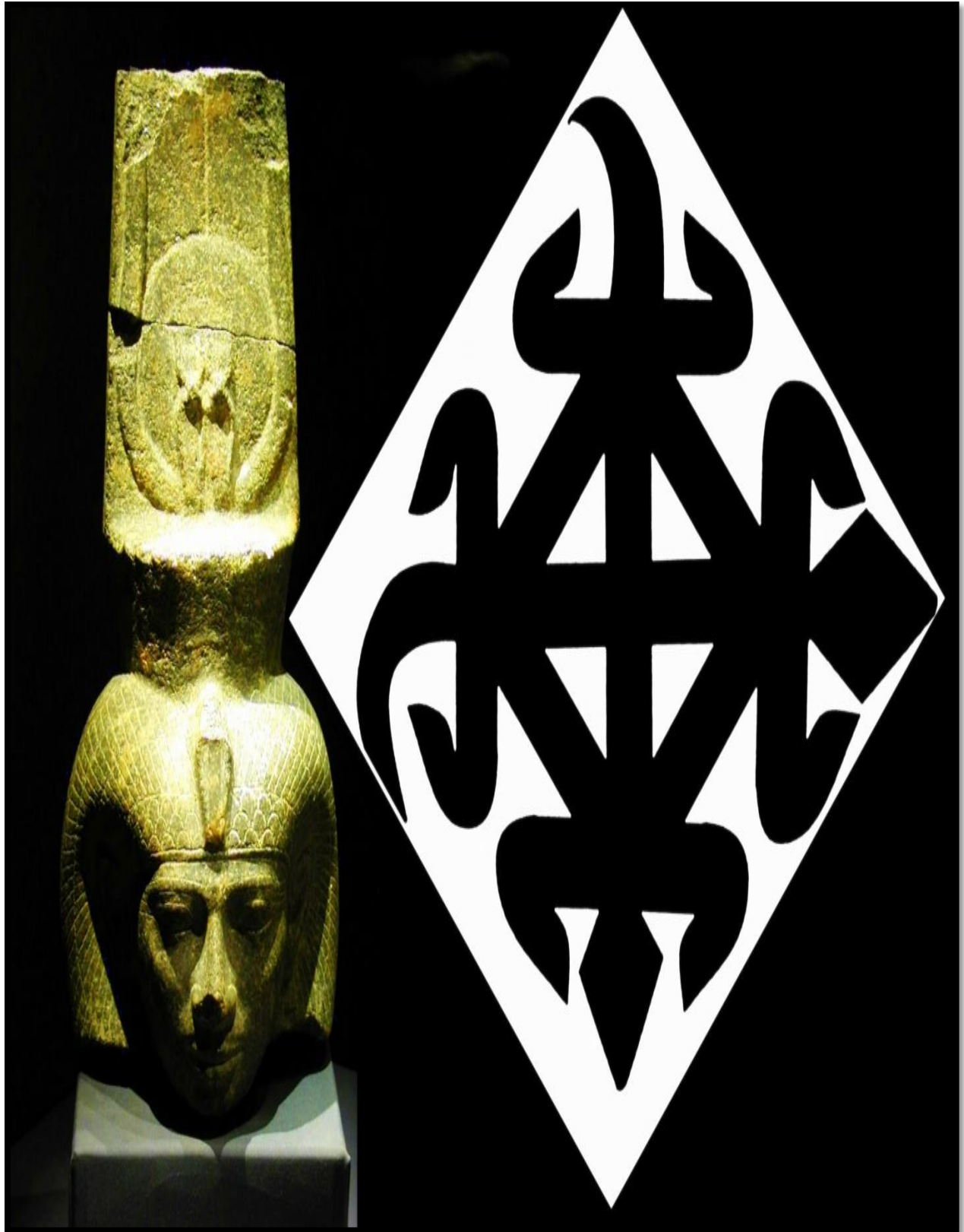
UNIA-ACL Exhibit 9: The Transformation of the Afrikan Auset and the baby Heru [c. 8000 KC/BCE], the first Holy Mother and Child of the Immaculate Conception created by Waafrika Weusi into the Virgin Mary and the baby Yeshuwa /Jesus of Ulaya Christendom. L to R- Auset and Heru of the Utamaduni Mkubwa ya Kush/Kemet [c. 8000 KC/BCE], the Virgin Mary and baby Yeshuwa [c. 4321-4521 KC/100-300 CE] as represented by the North/Northeast Afrikan Church, which includes Southwest Asia, and the Virgin Mary and baby Jesus of Ulaya Christendom [c. 4621 KC/400 CE].



UNIA-ACL Exhibit 10: Center- Andinkra Symbol- Funtumfunafu Denkyem Funafu: Unity in Diversity! L&R- Heru.Narmer Menes, Unifier of Kemet and Kush and first Per.aa. Narmer Palette, Front and Back, 1141 KC [3100 BCE] Pan-Afrikan Unifier! Protector of the Afrikan Way!



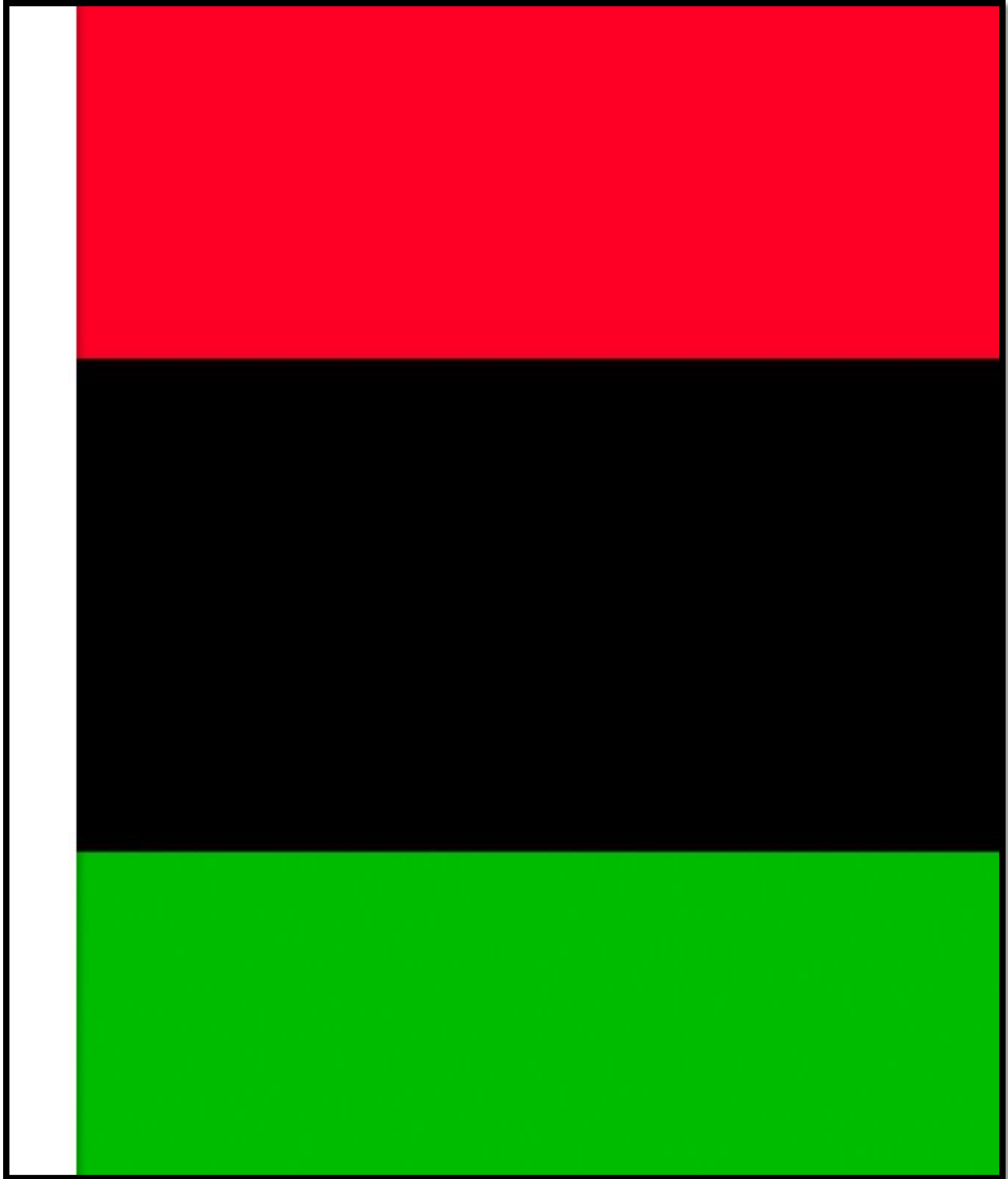
UNIA-ACL Exhibit 11: Left- Andinkra Symbol- Funtumfunafu Denkyem Funafu: Unity in Diversity! R- Aahotep Mke wa Mfalme- Queen of Kush and Kemet 5806- 5796 KC [1565-1555 BCE] Mama wa Malkia of Kush and Kemet- Queen Mother 5796-5766 KC [1555-1525 BCE] Revolutionary leader of Liberation Movement of Kush and Kemet from Habiru Occupation, Pan-Afrikan Unifier! Protector of the Afrikan Way!



UNIA-ACL Exhibit 12: R- Andinkra Symbol- Funtumfunafu Denkyem Funafu: Unity in Diversity! L- Piankhi, Per.aa of Kush and Kemet. 3494- 3525KC [747-716 BCE] Pan-Afrikan Unifier! Protector of the Afrikan Way!

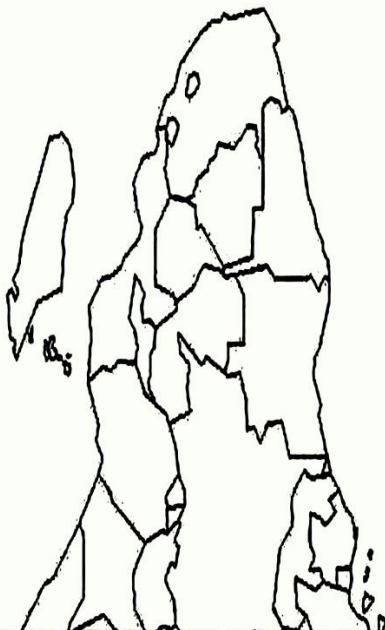


UNIA-ACL Exhibit 13: Behind- Andinkra Symbol- Funtumfunafu Denkyem Funafu: Unity in Diversity! In Front- Taharka, Per.aa of Kush and Kemet. 4931-4905 KC [690-664 BCE]. Pan-Afrikan Unifier! Protector of the Afrikan Way!

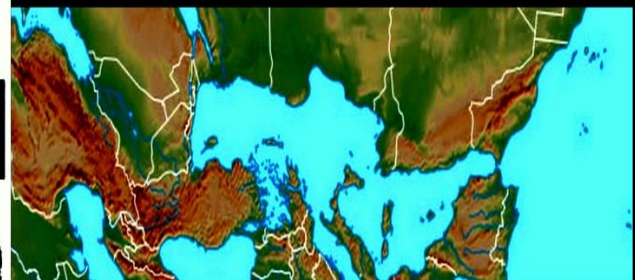
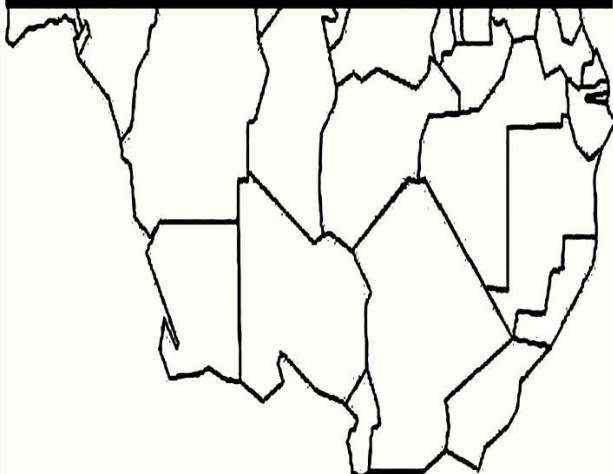


UNIA-ACL Exhibit 14: The Red, Black and Green Tri-colors of Afrika Pan-Afrikan flag of the Universal Negro Improvement Association and Afrikan Communities League [UNIA-ACL] organized and mobilized by Mhenga Marcus Mosiah Garvey. Today this flag and these colors have been co-opted by the racist/anti-Afrikan, Western financed, Islamic extremist, Libyan Pan-Arab Compradors who succeeded with Western military support in the overthrow of the anti-imperialist Pan-Afrikanist Muammar Khadafy.

**WHAT IS TO BE THE
NATURE OF
AFRIKAN UMOJA?**



UNITED STATES OF AFRIKA



**THE HISTORY OF AFRIKAN
SOCIAL INTERACTION
MUST DECIDE?**

UNIA-ACL Exhibit 14: Type of Umoja for Waafrika Weusi.

**YOU WILL NEVER ATTAIN POLITICAL-ECONOMIC
CONTROL OF THE UNITED STATES OF AMERICA! AT
BEST YOU WILL ONLY GAIN 'INFLUENCE' AND
ONLY IF THERE IS AN INDEPENDENT AFRIKAN
CONTINENTAL PLURALIST STATE WHICH
REPRESENTS AND PROTECTS YOU AS AN
AFRIKAN!**

**YOU WILL NEVER CONTROL
AMERICA!**

**BLACK POWER EQUALS
SUB-SAHARAN AFRIKAN BASED
CONTINENTAL AFRIKAN POWER!**

**NEVER EVER WILL YOU CONTROL
AMERICA!**

NEVER!

NEVER!

**THIS IS A DRUG INDUCED DREAM!
IT WILL NEVER HAPPEN!**

NEVER!

DR. A. DUKZUMURENYI

**SANKOFA: YOU MUST
RETURN TO THE YOUR
PAST AND REMEMBER
WHAT FREEDOM AND
AND POWER IS FOR THE
AFRIKAN!**

**AFRIKAN POWER WILL ONLY BE BUILT IN AFRIKA
AMONGST SUB-SAHARAN AFRIKANS!**

**EACH DAY LET YOUR FIRST WORDS BE:
'MORNING NDUGU! LET US CONTINUE TO BUILD
SUB-SAHARAN AFRIKAN POWER FOR
THE BEAUTIFUL ONES!'**

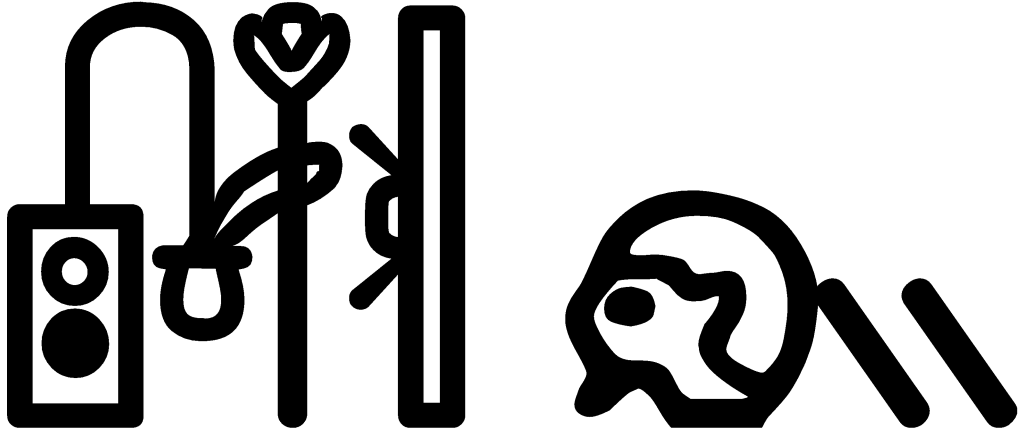
UNION OF SUB-SAHARAN AFRIKA



NORTH AFRIKA IS OCCUPIED TERRITORY AND MUST BE...

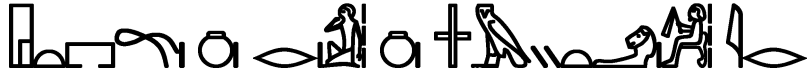
...LIBERATED!

UNIA-ACL Exhibit 16: Afrikan Objectives



SŠ TPY/Sesh Tepy

[Kush/Kemet: First Essay]



HWT NW R NW IMYW H3T/Hüt Nu Re Nu Imyu Hat

[Chapter of the Words of the Ancestors Concerning]



ŠNW NW DHDH/ Shenu Nu Dekyahdekyah:

[Cycle of Revolution]

The Moral Response of an Oppressed People!

Ufupisho

[Kiswahili: Synopsis]

Government is a basic institution of organized socio-political economic society and as such has a moral impact on all members of the society irrespective of their social standing or ethnic origin. As government is perhaps the ultimate result of group compromise and negotiation it is the one social institution growing out of the social interaction that must be amenable to changes in the social body composition; failure to do so equitably will lead inevitably to social dissolution. It is the express intentionality of this paper to delineate the ancient idea that under an oppressive, arbitrary government the citizens of the nation who are so bedeviled have the moral obligation to replace that government with a more egalitarian system of socially based rule.

I.

Miwanzo [*Kiswahili: Beginnings*]

Kila chenye mwanzo, hakikosi mwisho. [Kiswahili Proverb]

"Let me plead with you, lovers of my Africa, to carry with you into the world the vision of a new Africa, an Africa re-born, an Africa rejuvenated, an Africa re-created, young Africa. We are the first glimmers of a new dawn. And if we are persecuted for our views, we should remember, as the African saying goes, that it is darkest before dawn, and that the dying beast kicks most violently when it is giving up the ghost, so-to-speak...We are what we are because the God of Africa made us so. We dare not compromise, nor dare we use moderate language in the course of freedom." [Mhenga Mangaliso Sobukwe]

Oppression, the conscious act of one person or organized group of people, who subscribe to the same reified socio-political economic reality and command strategic social and military resources, brutally subjugating spiritually, cognitively, affectively and psycho-motor physiologically, another person or socio-political economically disorganized group of people that demonstrate a lack of social solidarity due to their adherence to multiple reified conceptualizations of social reality: inflicting physical suffering, somatic misery and emotional torment, suppressing the target groups cultural mores, norms and values, causing psychical trauma and affective distress in the young and 'Beautiful Ones Not Yet Born'⁴³ and ruthlessly exterminating the elder carriers of the cultural traditions is a corollary of the socio-political economic institution of domination. Domination, an outgrowth of military and socio-political economic invasion and conquest, is the complete and total development and control of by the foreign conquerors of

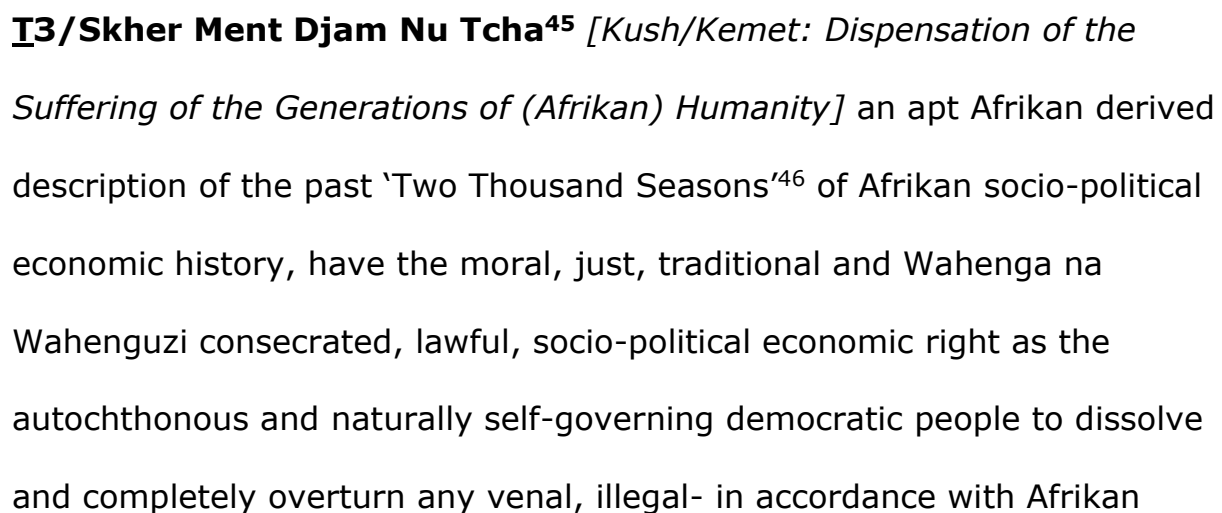
⁴³ Beautiful Ones Are Not Yet Born is a descriptive concept for those unborn who exist within the realm of the **NTR/Netcher** [*Kush/Kemet: God*]. The name is derived from: Ayi Kwei Armah, The Beautiful Ones Are Not Yet Born (Johannesburg, South Africa: Heinemann Publishers Ltd., 1968)

the processes and institutions of socialization following the near absolute eradication of the original local methodology and institutions and the cooptation of the autochthonous youth and future generations through socio-economic coercion.⁴⁴ Domination occurs spiritually, cognitively, affectively and psycho-motor physiologically and can exist on this mental plane long after the physical chains of bondage have been removed. In general the people that feel the brunt of the foreign invasion, i.e. the grassroots peasantry, having their spiritual, cognitive and affective lives and land disrupted and horribly scared, their families psycho-motor physiological being facing starvation, enslavement, rape and death respond violently with the express intentionality of preserving their bio-genetic existence. The conquerors in an effort to sway the hearts and minds or the somatic, emotional and physical faculties of the target population seek to emphasize the necessity of non-confrontational, non-violent methods as being the most appropriate response for the people under-siege and thereby to deter continued aggressive resistance and insurgency. As the invader by reason of a strategy of creating, exacerbating and exploiting real or imagined socio-cultural and ethnic divisions among the population and lands targeted for conquest and through skillful use of limited personal manpower and

⁴⁴ See case study of the British conquest and subjugation of the Zulu Empire in Frances Ellen Colenso and Lieutenant-Colonel Edward Durnford, History of the Zulu War and Its Origins (London: Chapman and Hall Limited, 1880); Frances Ellen Colenso, The Ruin of Zululand: An Account of British Doings in Zululand Since the Invasion of 1879 Vol. I (London: William Ridgway, 1884) Frances Ellen Colenso, The Ruin of Zululand: An Account of British Doings in Zululand Since the Invasion of 1879 Vol. II (London: William Ridgway, 1885)

manipulation of disaffected groups in the land of conquest with the careful distribution and use of superior, but limited military technology along with calculated use of psychological operations gains the upper hand in the life and death struggle as the mentally discomfiting non-confrontational non-violent strategies of compromise, appeasement and pseudo-civil dialogue are shrewdly pushed to the fore eventually leading to a greater sub-integration of avaricious disaffected elite elements of the subjugated nation and a slight overt reduction in the support for violent opposition amongst the most impoverished. The reduction in support mainly coming as a result of the trauma, famine and fatigue of war and the apparent seemingly futile nature of continued vigorous offensive resistance in the face of what appears to be overwhelming odds. The psychological propaganda war being intensively waged creates the mental representation of the conqueror in the minds of some of the beguiled oppressed as the wave of the future due to superior military technology and to their supposed advances, in comparison to the autochthonous institutions, in socio-political economic organization. With the immediate victory of the conqueror the position of the natural ideology of resistance of the defeated state leadership is greatly diminished and with the loss of control of the socio-political economic institutions of socialization the very collective memory of the people represented by their socio-cultural history is suppressed and eventually forgotten by all but a few. With this background in mind this paper is concerned with determining the

The purpose of this paper then, is to give definite form to the concepts, assumptions, idea and ideology that Global Afrikan peoples of the Afrikan continent and of the various Afrikan Diasporas who have undergone and continue to undergo the ontological, epistemological and methodological violence of the **Maafa Mkubwa** [*Kiswahili: Great Suffering*], i.e. the



⁴⁶ Ayi Kwei Armah, *Two Thousand Seasons* (Popenguine, Senegal: Per Ankh Publishers, 2000).

communal socio-political economic theory, oppressive, foreign originating, colonial and neo-colonial government and the economic cultural structures erected by their conquerors and to restore authentic Afrikan government structures, to replace all government personnel at any level that engage in corruption, an unscrupulous act derived from the fraudulent foreign social institutions and who, therefore do not adhere to the high standards of **Utamaduni Mkubwa ya Afrika** [*Kiswahili: High Culture of Afrika*] as exemplified in Utamaduni Mkubwa ya Kush and Utamaduni Mkubwa ya KMT/Kemet and if it is determined to be a necessity due to repeated violations of Afrikan customary law to secede from the socio-political economic union. These are natural socio-political economic rights sanctioned by the **N̄IR/Netcher** [*Kush/Kemet: God*] of the Wahenga na Wahenguzi and enshrined in the conventions of traditional Afrikan socio-political economic organizations.⁴⁷

The point of view expressed herein that the governed of any nation have the moral democratic right to countermand and overrule all policies and enactments of an elected government and rescind the spiritual, cognitive, affective and psycho-motor physiological legitimacy of the socio-political economic institutions under which they live and through which they, the people, rule is an ideology thoroughly expressed in the political philosophical writings of the Eurasian political theorist John Locke. A

⁴⁷ Chancellor Williams, The Destruction of Black Civilization: Great Issues of a Race Between 4500 B.C. and 2000 A.D. (Chicago: Third World Press, 1971) pp. 171-186.

conservative socio-political economic proposition of this nature naturally causes one to studiously contemplate the following questions:

1. What are the origins, purposes and foundations of social organization and by implication civil government?
2. What is the expected natural response to foreign imposed regime change and government reorganization?
3. What has been the Global Afrikan socio-cultural experience during the past two and a half millennia?
4. Are Global Afrikan peoples culturally justified in implementing a revolutionary redress of their socio-political economic grievances?

II.

Nadharria Tete [*Kiswahili: Hypothesis*]

"We have a lot of scholars, writers and politicians doing more talking than writing and more talking than acting. We have enough actors. We have enough people to talk about us and to beg. ***We now need people who understand what real liberation is all about and who will act to make positive change for black people happen.***"
[Mhenga John Henrik Clarke]

Global Afrikan peoples residing on the Afrikan continent, across Eurasia, on the isles of the Pacific Ocean, in North, Central and South America and in the Caribbean have undergone a socio-cultural history of socio-political economic turmoil, degradation and sub-humanization as, according to the Eurasian culturally originated international legal code, lawfully considered cheap, enslaved forced labor, no matter whether on the Afrikan continent or throughout the Afrikan Diaspora and now as illicit migrant unskilled labor. No matter the form of government under which they live and are directed such as those neo-colonial socio-political economic structures managed by Afrikan compradors in which they are the numerical

majority or within the socio-political economic confines of Eurasian socio-political economic states in which they are one of many numerical minorities their inhuman treatment is such that as a governed people with a muted voice in the political apparatus- muted in the sense that their representatives are selected and coopted by external forces, they have a moral, just and Wahenga na Wahenguzi sanctioned licit, ethical obligation to nullify all pronouncements of the ruling government, void it's cognitive cultural legitimacy and replace it with a more egalitarian socio-political economic structure; especially, as the morally bankrupt, somatic and emotionally corrupt government continues to engage in spiritual, cognitive, affective and psycho-motor physiological behaviors that are overtly and covertly violent, dictatorial, despotic and undemocratic, while yielding genocide through socio-political economic means.

Let it be here noted that governments do not fail to satisfy the interests, serve the needs and solve the socio-political problems of some people and or citizens and meet those of others. Governments, as with any socio-political economic institution, are culturally codified relationships; patterns of human behavior, of human socio-political economic communication and interaction, meticulously organized in either a horizontal, vertical or cyclical structure to as much as feasible facilitate human interaction in a linear or non-linear system of management. The system of government, the institutions, i.e. the complex of human spiritual, cognitive,

affective and psycho-motor physiological relationships is a cognitive cultural working pattern, a system, arrangement, method, scheme, plan and/or framework for solving socio-political economic problems. The person or persons who established the government institutions arranged the interaction in a particular fashion to solve a given set of socio-political economic problems for a given group of select constituents. The set and type of government institutions continues over time to do what they have been designed and are thus supposed to do. For example, propertied, wealthy, white enslavers of Afrikans and perpetrators of genocide against indigenous American nations set up the socio-political economic institutions that have comprised the government of the United States of America for nearly three centuries in order to serve and protect the socio-political economic needs and desires of their small elite group and their posterity. This is a form of elite group socialism where the grassroots subsidizes the socio-political economic needs of the wealthy. Overtime the government institutions of the United States of America has done just what its programming design requires: protect the interests of the wealthy elite, which today while being racially and ethnically diverse is an all 'white-minded' propertied class even if no longer all white and all male. Protest reform movements by Afrikans, white women, and others, led to negotiation and co-optation of moderate leaders, i.e. liberal, centrists and so-called conservative movement leaders within the socially constructed reality of the ruling class and the murder and

assassination of so-called radical leaders. The radical leaders were in most cases advocates and builders of a new socially constructed reality. Their death resulted in the spiritual, cognitive, affective and psycho-motor traumatization and dissipation of the movement masses into socio-political economic isolation in segregated social clusters under constant police state surveillance. With this in mind it is possible to surmise that in socio-political economics change only occurs when an organized and mobilized people have a prepared strategic long term plan that allows them to take advantage of the optimal conditions that produce the opportunity for change. Protesting and wanting one group out of power, but leaving the socially constructed system in place and putting another group into the old positions is not change. A system is a socio-political economic structure composed of institutions. Institutions are relationships or behavioral patterns that have become reified. They are a cognitive culture that becomes spiritually, cognitively, affectively and psycho-motor physiologically incarnate in the persons who take up positions within it. Consequently, new faces in old system places either reproduce the cognitive cultural template of the system or are killed.

III.

Utangulizi [*Kiswahili: Introduction*]

"The revolution has always been in the hands of the young. The young always inherit the revolution." [Mhenga Huey Newton]

Human organization of a social system is a basic fundamental feature of collective action and a seminal step in the development of the material aspects of culture. The creation, innovation, development and expansion of socio-political economic structures is, along with animal and plant domestication and the invention of writing systems, the seminal bequeathments of the Wahenga na Wahenguzi of Utamaduni Mkubwa ya Afrika passed on to their posterity. Judging from the nature of the origins of



, **XPR/Kheper** [*Kush/Kemet: Existence*] as theorized in the spiritual-

scientific texts of Kushite KMT/Kemet, the nature of social and political-economic organization of the earliest societies was a joint act of complementary Watu Weusi couples. Having thoroughly surveyed their environmental setting the Afrikan woman and man derived a social structure, which was best suited to their environmental conditions and which would allow for not only biological survival but spiritual, cognitive, affective and psychomotor physiological expansion and prosperity as well.


Considerations of the nature of Afrikan socio-political economic organization reveal that the original system of social organization of Afrika

was neither an absolute matrilineal nor an exclusively patrilineal system but instead was one that addressed itself to the specifics of a given social situation. For example the traditions circumscribing the marriage compact were such that in a given social setting the union could be matri-local under certain circumstances such as where the male spouse joins the **Ukoo** [*Kiswahili: Clan*] of the female spouse, but it could also be transformed into a patri-local power relationship under a given set of circumstances where the female spouse for some reason becomes a part of the living structure of the Ukoo of the male spouse.⁴⁸ In the first instance, the marriage compact is defined by a matriarchal system with matrilineal determination of filial relationship order of accession to positions of leadership and responsibility. In the second situation, the system is organized according to the principles of patriarchy with filial relationship and order of accession being governed by patrilineal guide lines. The filial relationship of the matri-local system of Utamaduni Mkubwa ya KMT/Kemet, where the brother of the mother, her partner in the ceremonial marriage, played a significant role in inheritance, was a firm pillar of the social organization of the **PR '3/Per-aa** [*Kush/Kemet: Great Ruling House*] until the Kushite Persian conquest of the **IDHW N HPI ITRW/Iedjehu en Hapi Iteru** [*Kush/Kemet: Nile Delta*]. The matrilineal-patrilineal system and the psychology which goes with it is in

⁴⁸ Cheikh Anta Diop, Civilization or Barbarism : An Authentic Anthropology (Brooklyn, NY: Lawrence Hill Books 1991) pp. 115.

part an outgrowth of the temperate environmental surroundings which predominated across the Afrikan continent at different periods in the past, for example during c. 8759 BKC [c. 13000 BCE],⁴⁹ and of the agricultural, horticultural and pastoralist techniques of settled political-economic productivity.

The Afrikan matrilineal-patrilineal system operated throughout all Afrikan socio-political economic organizations,⁵⁰ which made up the multinational pluralist Afrikan state beginning with the smallest socio-

political economic aggregate known as the 

, **IWNTYW HDHD/Iuntyu Kyahedkyahed**

⁴⁹ In this article two calendars will be presented as a guide to recorded events. One is the Julian calendar to which all in the Eurocentric countries and their former colonies are familiar with. Its divisions used here are BCE, Before the Common Era and CE, the Common Era. The second calendar is labeled KC, for Kemet/Kush Calendar. This Kemet/Kush calendar was based on the Sopdet Year [Sothic Cycle]. The German Egyptologist Eduard Meyer of the Berlin School of Egyptology developed the Sothic Theory in 1904. See: Eduard Meyer, Ägyptische Chronologie, (Akademie der Wissenschaften: Berlin, 1904). The Sothic Theory is based on the 1,460 year cycle of the star Sopdet [Sirius]. The Peret Sopdet, heliacal rising of Sopdet, is mentioned in many Kemetic documents as occurring in the same observational position every 1,460 years would occur on the Wep Renpet or Kemetic New Year. The earliest Sopdet Year as calculated by Eduard Meyer occurred in c. 4241 BCE, with a second Sopdet Year occurring in c. 1461 KC [c. 2780 BCE] during the 4th Kemetic Dynasty. Another Sopdet Year is stated to have occurred during the 12th Dynasty in the seventh year of Per-aa Sesotris III according to the Illahun Papyrus. The Eberus Medical Papyrus also states that a Sopdet Year occurred in the ninth year of the 18th Dynasty Per-aa Amenhotep I. By dating Afrikan history from an Afrikan time-frame the contemporary events discussed occur in the, conservatively speaking, 62nd century of Afrikan Global history.

⁵⁰ Gerhard Lenski, Power and Privilege (Chapel Hill, NC: University of North Carolina Press, 1966); Morton Fried, The Evolution of Political Society (New York: Random House, 1967); Gerhard Lenski, Human Societies: A Macro-level Introduction to Sociology (New York: McGraw-Hill, 1970); Gerhard Lenski and Jean Lenski, Human Societies: An Introduction to Macrosociology (New York: McGraw-Hill, 1974); Gerhard Lenski, "Societal Taxonomies: Mapping the Social Universe." Annual Review of Sociology (1994) 20:1-26; Gerhard Lenski, Patrick Nolan, and Jean Lenski, Human Societies: An Introduction to Macrosociology (New York: McGraw-Hill, 1995)



[Kush/Kemet: Extraction Societies] and continuing through the increasing social complexity represented by the socio-political economic

interconnections of both the ,

DYDY MNIW SIWT/ Deyedey Meniu Siut *[Kush/Kemet: Horticulture*

Pastoralist Societies] and the , **IHWTY/Ihuty**

[Kush/Kemet: Agriculturalist Societies]. Within each we find the intermixture of matriarchy and patriarchy within a socio-political economic,

socio-cultural and socio-historical , **ST/Sät** *[Kush/Kemet: Context]*


represented in the institutions of communal stewardship of the land and private possession of the material effects of Ukoo estates with birthright being determined by a given situation as stated previously. Additionally, there is an Afrikan differentiation of state managerial, technological and industrial labor enterprises represented in the Ukoo based specialization in social endeavors such as the legal inheritance of state administrative offices or of professional occupations such as civil engineering and architecture. This decidedly Afrikan system of labor differentiation was derived with the intentionality of preserving the egalitarian harmony of the M3'T/Maat based

social system by structuring and distributing the political-economic institutions in as wide a pattern of dispersion as was socially viable.


The , **IWNTYW HDHD/Iuntyu**


Kyahedkyahed [*Kush/Kemet: Extraction Societies*] were an Afrikan political-economic adaptation to a given environmental habitat that were herbivorous-cultures which specialized in the extraction industries of studying and harvesting naturally growing wild varieties of edible plants and fruits. The wild varieties of the plants had to be scientifically analyzed to determine their health impacts and possible deleterious effects when consumed individually as well as the impact of consumption of combinations of the wild varieties. Societies organized in this fashion were also carnivorous-cultures that developed and honed exceptional skills in the observation and tracking of animals native to an environment for purposes of deciding on the feasibility of consuming the flesh and utilizing other aspects of the carcass in the enhancement of their material culture. Where the environment circumvented, was bordered by or was separated by lakes and rivers these types of Afrikan societies also became maritime-cultures developing among other skills expertise in pisci-culture. Furthermore, Afrikan societies of this type perfected piscatorial, herbivorous and carnivorous methods of food storage such as drying, salting and smoking animal and fish flesh. The degree of nomadic tendencies and range of

movement in these societies was highly dependent on the quality and quantity of the food supply in a given locale. Even so, the IWNTYW HDHD/Iuntyu Kyahedkyahed were able to live a sedentary life in the pisci-cultures while sending out foraging expeditions once local herbivore supplies dwindled due to consumption and their seasonal nature of growth and while sending out hunting expeditions which followed the wild herds. Those IWNTYW HDHD/Iuntyu Kyahedkyahed which happened to live far afield of major water sources due to climatic changes or other causes tended to rely heavily upon the resources extracted from the carnivorous-culture and therefore their migration patterns tended to be heavily influenced by the migratory movements of the wild herds.

The , DYDY MNIW

SIWT/Deyedey Meniu Siut [*Kush/Kemet: Horticulture Pastoralist Societies*] are societies that applied the knowledge, skills and abilities learned from the IWNTYW HDHD/Iuntyu Kyahedkyahed in the domestication of plants and animals. Having learned of the varieties and types of plants and fruits and their seasons of propagation from the IWNTYW HDHD/Iuntyu Kyahedkyahed, the DYDY MNIW SIWT/Deyedey Meniu Siut domesticated those plant varieties which lent themselves most effectively to human manipulation and consumption. Also, in the course of becoming proficient in the observation and tracking of animals the DYDY MNIW SIWT/Deyedey


Meniu Siut gained sufficient knowledge of the way of life of a variety of animals and how to domesticate them. With the application of this knowledge base the DYDY MNIW SIWT/Deyedey Meniu Siut were able in environmental ecologies which provided the resource base to live a sedentary way of life year round while periodically sending out hunting expeditions, extending their , **DYDY/Deyedey**

[Kush/Kemet: Horticulture] plots in the face of the depletion of the fertility of older plots, and sending out their , **MNIW**

SIWT/Meniu Siut *[Kush/Kemet: Shepherds]* and flocks to find grazing land.

The , **IHWTY/Ihuty** *[Kush/Kemet: Agriculturalist*

Societies] expanded upon the extensive knowledge base of the DYDY MNIW

SIWT/Deyedey Meniu Siut in the areas of , **SK3/Ska**


[Kush/Kemet: Tilling], , **SWRD/Surd** *[Kush/Kemet:*

Planting], , **SK3/Ska** *[Kush/Kemet: Cultivation]* and the

 **3SX/Askh** [*Kush/Kemet: Reaping*] of the 

SK3W/Skau [*Kush/Kemet: Harvest*] to bring larger areas of land under SK3/Ska systematically and indefinitely. All of these acts presuppose the observation of the planets and stars and hence the utilization of calendars in order to carefully forecast seasons for planting. Given that there is incontrovertible paleontological substantiation that by c. 35759 BKC [c. 40,000 BCE] extensive mining activities were being conducted by Watu Weusi in what is now contemporary Swaziland; and also there is the Lebombo bone implement which was uncovered in what is now Swaziland which dates to c. 32759 BKC [c. 37,000 BCE] and has twenty-nine markings conceivably representing a lunar-solar Afrikan calendar; and finally that there is the Ishango bone implement found in the Democratic Republic of the Congo, which is dated conservatively to c. 4759- 2259 BKC [c. 9000-6500 BCE] and may be as old as c. 20759 BKC [c. 25,000 BCE] and is an Afrikan calendar that contains thirty-nine marks, used as a notation system for calculating the monthly phases of the moon, then the developments in the IHWTY/Ihuty occurred at a point in the Afrikan past which exceeds by many millennia the conservative dates of c. 3759 BKC [c. 8000 BCE].⁵¹

⁵¹ Clarke Somers and R. Engelbach, Ancient Egyptian Masonry (London: Oxford University Press, 1930); Jean de Heinzelin, "Ishango," Scientific American, Vol. 206, No. 6 (June 1962) pp. 114; Richard J. Gillings, Mathematics in the Time of the Pharaohs (Cambridge, MA: MIT, 1972); Alexander Marshack, The Roots of Civilization (New York: McGraw-Hill, 1972), pp.23, 365; Peter D. Beaumont, "Border Cave – A Progress Report," South African Journal of Science 69 (1973); Richard B. Parker, "Egyptian Astronomy, Astrology and Calendrical Reckoning,"

Each of these Afrikan forms of , **NT'/Neta**

[*Kush/Kemet: Organization, Coordination and Cooperation*] were dependent on their surrounding ecology, and defined by the relationship of the

, **WHYT/Wehyt** [*Kush/Kemet: Family, Village*] and the

, **KRHT/Kerhet** [*Kush/Kemet: Ancient Lineage*] system,


exogamy or external group **Ndoa** [*Kiswahili: Marriage*] for the purpose of

establishing political-economic coalitions, , **NT'/Neta**

[*Kush/Kemet: Rites, Rituals*] of passage, the novitiate system of education, socio-cultural and political-economic **Kujitegemea** [*Kiswahili: Self-reliance*] and therefore self-government, self-determination and true **Uhuru**

[*Kiswahili: Freedom*], and , **I3K 'NX NW**

Dictionary of Scientific Biography (New York: Scribners, 1978), pp. 706; Claudia Zaslavsky, Africa Counts: Number and Pattern in African Culture (Brooklyn New York: Lawrence Hill Books, 1979); J. Bogoshi, K. Naidoo, and J. Webb, "The Oldest Mathematical Artifact," Mathematics Gazette 71:458 (1987) pp. 294; A. S. Brooks and C. C. Smith, "Ishango Revisited: New Age Determinations and Cultural Interpretations", The African Archaeological Review, (1987) 5: 65-78; Cheikh Anta Diop, Civilization or Barbarism : An Authentic Anthropology (Brooklyn, NY: Lawrence Hill Books 1991) pp. 111-122; Claudia Zaslavsky, "Women as the First Mathematicians," International Study Group on Ethnomathematics Newsletter Volume 7 Number 1, January 1992; Gerhard Lenski, Patrick Nolan, and Jean Lenski, Human Societies: An Introduction to Macrosociology (New York: McGraw-Hill, 1995) pp. 81-84. Gerhard Lenski et al. theorize a typology of human societies which theorizes that Hunter-gatherer societies began c. 95759-3759 BKC [c. 100000-8000 BCE] followed by Horticultural societies 3759 BKC - 1241 KC [c. 8000-3000 BCE] and then Agrarian societies 1241- KC [c. 3000 BCE-1800 CE].

NIWTYW/Iak Ankh Nu Niutyu [*Kush/Kemet: Consensus Decision-making, Democracy*]. In addition they were demarcated by a system of labor division defined by differentiation but egalitarianism between Afrikan women and men with the ethereal Afrikan women maintaining judicious guardianship and direction of the , **DYDY/Deyedey**

[*Kush/Kemet: Horticulture*] and   , **IHWTY/Ihuty**

[*Kush/Kemet: Agriculture*] food system and all associated political-economic institutions. Only in those ecologies in which the environmental setting was such that the carnivorous aspects of the IWNTYW HDHD/Iuntyu Kyahedkyahed and the MNIW SIWT/Meniu Siut component of the DYDY MNIW SIWT/Deyedey Meniu Siut came to predominate did distortions set in which were delineated by male domination, a destruction of the age old social system of differentiation with egalitarianism and the subjugation of the Afrikan woman. Examples would be those Afrikan communities which migrated into Europe, the lands of Kushite Kanaan, Kushite Arabia and Kushite Chaldea c. 25759- 3759 BKC [c. 30000-8000 BCE] that following major climatic cataclysms and population decimation become socially mutated communities that would have a male dominated political-economic

hierarchy based upon female subjugation and would be extremely violent, war-like and aggressive.⁵²

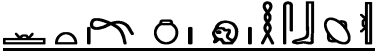
Against this background it would seem that government a key socio-political economic institution is very much derived as John Locke described:

“Men being, as has been said, by nature all free, equal, and independent, no one can be put out of this estate and subjected to the political power of another without his own consent, which is done by agreeing with other men, to join and unite into a community for their comfortable, safe, and peaceable living, one amongst another, in a secure enjoyment of their properties, and a greater security against any that are not of it. This any number of men may do, because it injures not the freedom of the rest; they are left, as they were, in the liberty of the state of Nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.”⁵³

The mutual consent of all who shall be governed by this socio-political economic compact implies the following definition of freedom:

“The natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of Nature for his rule. The liberty of man in society is to be under no other legislative power but that established by consent in the commonwealth, nor under the dominion of any will, or restraint of any law, but what that legislative shall enact according to the trust put in it. Freedom, then, is ... freedom of men under government...to have a standing rule to live by, common to every one of that society, and made by the legislative power erected in it. A liberty to follow my own will in all things where that rule prescribes not, not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man, as freedom of nature is to be under no other restraint but the law of Nature. This freedom from absolute, arbitrary power is so necessary to, and closely joined with, a man’s preservation, that he cannot part with it but by what forfeits his preservation and life together.”⁵⁴

⁵²The material on Afrikan socio-political economic organization is taken from the forthcoming book:

Ambakisye-Okang Dukuzumurenyi,  The Book of the Tep Heseb: An Afrikological Research Methodology (Iringa, Tanzania: University of New Timbuktu SB3/Seba Press, 2015)

⁵³ John Locke, *Two Treatises on Government* (London: Whitmore and Fenn, Charing Cross, 1821) pp. 269-270.

⁵⁴ Ibid, pp. 205

On the moral reprehensibility, illegality and indefensibility of conquest

Locke writes cogently that:

"Though governments can originally have no other rise than that before mentioned, nor polities be founded on anything but the consent of the people, yet such have been the disorders ambition has filled the world with, that in the noise of war, which makes so great a part of the history of mankind, this consent is little taken notice of; and, therefore, many have mistaken the force of arms for the consent of the people, and reckon conquest as one of the originals of government. But conquest is as far from setting up any government as demolishing a house is from building a new one in the place. Indeed, it often makes way for a new frame of a commonwealth by destroying the former; but, without the consent of the people, can never erect a new one. That the aggressor, who puts himself into the state of war with another, and unjustly invades another man's right, can, by such an unjust war, never come to have a right over the conquered, will be easily agreed by all men, who will not think that robbers and pirates have a right of empire over whomsoever they have force enough to master, or that men are bound by promises which unlawful force extorts from them."⁵⁵

With regards to the illegitimacy of coup de tats and other unlawful seizures of power Locke is of the position that:

"As conquest may be called a foreign usurpation, so usurpation is a kind of domestic conquest, with this difference—that an usurper can never have right on his side, it being no usurpation but where one is got into the possession of what another has right to. This, so far as it is usurpation, is a change only of persons, but not of the forms and rules of the government; for if the usurper extend his power beyond what, of right, belonged to the lawful princes or governors of the commonwealth, it is tyranny added to usurpation...all commonwealths, therefore, with the form of government established, have rules also of appointing and conveying the right to those who are to have any share in the public authority; and whoever gets into the exercise of any part of the power by other ways than what the laws of the community have prescribed hath no right to be obeyed, though the form of the commonwealth be still preserved, since he is not the person the laws have appointed, and, consequently, not the person the people have consented to. Nor can such an usurper, or any deriving from him, ever have a title till the people are both at liberty to consent, and have actually consented, to allow and confirm in him the power he hath till then usurped."⁵⁶

Concerning corruption and the mis-use of power through oppression

Locke surmises:

⁵⁵ Ibid, pp. 340

⁵⁶ Ibid, pp. 358-359

"As usurpation is the exercise of power which another hath a right to, so tyranny is the exercise of power beyond right, which nobody can have a right to; and this is making use of the power any one has in his hands, not for the good of those who are under it, but for his own private, separate advantage. When the governor, however entitled, makes not the law, but his will, the rule, and his commands and actions are not directed to the preservation of the properties of his people, but the satisfaction of his own ambition, revenge, covetousness, or any other irregular passion...for wherever the power that is put in any hands for the government of the people and the preservation of their properties is applied to other ends, and made use of to impoverish, harass, or subdue them to the arbitrary and irregular commands of those that have it, there it presently becomes tyranny, whether those that thus use it are one or many...May the commands, then, of a prince be opposed? May he be resisted, as often as any one shall find himself aggrieved, and but imagine he has not right done him? This will unhinge and overturn all polities, and instead of government and order, leave nothing but anarchy and confusion. To this I answer: That force is to be opposed to nothing but to unjust and unlawful force."⁵⁷

Finally, in Chapter XIX of John Locke's essay that is entitled, "Of the Dissolution of Government," he provides the philosophical vantage point by which all societies that reside under a common mutually developed government may lawfully vindicate the extreme measures that may be necessary to remove from themselves the harsh yoke of arbitrary government, while being careful to differentiate the dissolution of society from the dissolution of government. On the difference between the two Locke writes:

"He that will, with any clearness, speak of the dissolution of government, ought in the first place to distinguish between the dissolution of the society and the dissolution of the government. That which makes the community, and brings men out of the loose state of Nature into one politic society, is the agreement which everyone has with the rest to incorporate and act as one body, and so be one distinct commonwealth. The usual, and almost only way whereby this union is dissolved, is the inroad of foreign force making a conquest upon them."⁵⁸

⁵⁷ Ibid, pp. 360

⁵⁸ Ibid, pp. 370

As far as the socio-political economic depredations that can lead a people to the decision of choosing the dissolution of government Locke writes:

"First. When the legislative is altered, civil society being a state of peace amongst those who are of it, from whom the state of war is excluded by the umpirage which they have provided in their legislative for the ending all differences that may arise amongst any of them...When any one, or more, shall take upon them to make laws whom the people have not appointed so to do, they make laws without authority, which the people are not therefore bound to obey; by which means they come again to be out of subjection, and may constitute to themselves a new legislative, as they think best, being in full liberty to resist the force of those who, without authority, would impose anything upon them...First, that when such a single person or prince sets up his own arbitrary will in place of the laws which are the will of the society declared by the legislative, then the legislative is changed...Secondly, when the prince hinders the legislative from assembling in its due time, or from acting freely, pursuant to those ends for which it was constituted, the legislative is altered...Thirdly, when, by the arbitrary power of the prince, the electors or ways of election are altered without the consent and contrary to the common interest of the people, there also the legislative is altered...Fourthly, the delivery also of the people into the subjection of a foreign power, either by the prince or by the legislative, is certainly a change of the legislative, and so a dissolution of the government...There is one way more whereby such a government may be dissolved, and that is: When he who has the supreme executive power neglects and abandons that charge, so that the laws already made can no longer be put in execution; this is demonstratively to reduce all to anarchy, and so effectively to dissolve the government...There is, therefore, secondly, another way whereby governments are dissolved, and that is, when the legislative, or the prince, either of them act contrary to their trust."⁵⁹

These acts in unison or singly compel a people to seek the moral grounds, upon which a government may be dissolved, this position is stated by Locke thusly:

"But it will be said this hypothesis lays a ferment for frequent rebellion. To which I answer: First: no more than any other hypothesis. For when the people are made miserable, and find themselves exposed to the ill usage of arbitrary power, cry up their governors as much as you will for sons of Jupiter, let them be sacred and divine, descended or authorised from Heaven; give them out for whom or what you please, the same will happen. The people generally ill-treated, and contrary to right, will be ready upon any occasion to ease themselves of a burden that sits heavy upon them. They will

⁵⁹ Ibid, pp. 371-383

wish and seek for the opportunity, which in the change, weakness, and accidents of human affairs, seldom delays long to offer itself He must have lived but a little while in the world, who has not seen examples of this in his time; and he must have read very little who cannot produce examples of it in all sorts of governments in the world. Secondly: I answer, such revolutions happen not upon every little mismanagement in public affairs. Great mistakes in the ruling part, many wrong and inconvenient laws, and all the slips of human frailty will be borne by the people without mutiny or murmur. But if a long train of abuses, prevarications, and artifices, all tending the same way, make the design visible to the people, and they cannot but feel what they lie under, and see whither they are going, it is not to be wondered that they should then rouse themselves, and endeavour to put the rule into such hands which may secure to them the ends for which government was at first erected, and without which, ancient names and specious forms are so far from being better, that they are much worse than the state of Nature or pure anarchy; the inconveniencies being all as great and as near, but the remedy farther off and more difficult. Thirdly: I answer, that this power in the people of providing for their safety anew by a new legislative when their legislators have acted contrary to their trust by invading their property, is the best fence against rebellion, and the probable means to hinder it...In both the fore mentioned cases, when either the legislative is changed, or the legislators act contrary to the end for which they were constituted, those who are guilty are guilty of rebellion."

The terms by which a government may be dissolved as expressed by John Locke in the 56th Century KC [15th Century CE] are the selfsame terms averred by Thomas Jefferson in his draft of the American "Declaration of Independence" in the 59th Century KC [18th Century CE]. This particular point is illustrated succinctly by the following extraction from Thomas Jefferson's preliminary draft and final version of the document:

"...But when a long train of abuses and usurpation's, (begun at a distinguished period and) pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty to throw off such government, and to provide new guards for their future security."

The whole of John Locke's essay served as the guiding document by which the founders of the United States government and by implication all over governments based on the American and United Kingdom template laid the social and political fabric of the American nation. And it is from this very

foundation that the government is built upon that a morally justified case may be made as to why Global Afrikan peoples have an ethical right and cultural duty to the Wahenga na Wahenguzi, the Beautiful Ones Not Yet Born and the NTR/Netcher, to overrule the legitimacy of the present social, political and economic structures under which they live and the obligation to replace them with a just egalitarian system born of the Afrikan cultural paradigm. However, before the full extent of the words ‘...of the dissolution of government,’ can be adequately comprehended in the fullness of their meaning, an optimal, yet synoptical awareness of the entire principle of government, its origin and purpose must be attained.

IIII.

The Foundations of Government

"This government has failed us; the government itself has failed us. The white liberals, who have been posing as our friends, have failed us. Once we see that all these other sources to which we've turned have failed, we stop turning to them and turn to ourselves. We need a self-help program, a do it yourself philosophy, a do it right now philosophy, an it's already too late philosophy. This is what you and I need to get with...a self-help philosophy...a philosophy that eliminates the necessity for division and argument." [Mhenga Malcolm X]

Within the Eurasian tradition the term *government* is of French derivation and carries the meaning of a socially constructed institution that reifies a relationship between the members of the institution and the society at large whereby the institutional members exercise socio-political economic administration and jurisdiction over the socio-political economic interactions of the constituents of the community, the residents of a society or the nationals of a nation-state. The French noun *government* is in turn rooted in

the verb *gouverner* which conveys the ideology of social control from above through the act of exercising socio-political economic jurisdiction over a sovereign area by the lawfulness of socially sanctioned power by which the assent of the grassroots to the socially contrived act results from socialization in elite group controlled systems of schooling. The French verb *gouverner* originates in the Greek verb *kybernan* which indicates the idea of steering or guidance.⁶⁰ The Greek tradition, which is the foundation of the Eurasian paradigm of government, is drawn from the original source of the concept of government, i.e. the Nile Valley Civilizations of **T3STY/Ta Sety** [*Kush/Kemet: Southern Egypt, The Republic of the Sudan and possibly the Government of South Sudan*] and **KMT/Kemet** [*Kush/Kemet: Ancient Egypt*] or Utamaduni Mkubwa ya Kush and Utamaduni Mkubwa ya KMT/Kemet.

In the Nile Valley tradition government is transliterated from the **MDW NTR/Medu Netcher** [*Kush/Kemet: Words of God, the Classical Writing*

System of T3STY/Ta Sety and KMT/Kemet] as ,


SXRYW/Skheryu [*Kush/Kemet: They who administer*] or ,

SŠM/Seshem [*Kush/Kemet: Guidance*] and is defined as the administration

⁶⁰ Jess Stein (Ed.), The Random House College Dictionary Revised Edition (New York: Random House, Inc., 1988) pp. 570-571.

of the Laws of  **M3'T/Maat** [*Kush/Kemet: Guide of Divine*

*Action,*⁶¹ *Truth, Justice, Harmony, Balance, Order, Reciprocity, Propriety]*

and by implication the precepts of  **ISFT/Isfet**

[*Kush/Kemet: Prevarication, Immorality, Chaos, Incongruity, Disorganization, Conflict, Unscrupulousness*] through the metaphysical form, corporeal likeness, psychic similitude and in the subtle manner, ethical behavior, mellifluous procedure, zealous service, enthralling state, transcendent condition, resolute action, inspirational conduct, holistic design and complementary image of the **NTR/Netcher**. As this Afrikan conceptualization shows, the principles of government may be found within the oldest institution of mankind, the rites and rituals associated with the commemoration of the **NTR/Netcher**.

To begin with, the Kiswahili word **Ulimwengu** means the Universe or Cosmos; a related derived Kiswahili word is **Mlimwengu** [*Kiswahili: p. Walimwengu*] which means a human being or one who knows how to live harmoniously with others: the others being defined as all representations of the **NTR/Netcher** [*Kush/Kemet: God*], the Wahenga na Wahenguzi, the

⁶¹ Maat as the female guide of right action is the origin of the personification of wisdom as a woman found in the Kushite Hebrew texts which make up the Judaeo-Christian religious texts. See: "Christian Old Testament, Book of Proverbs" Holy Bible: With Apocrypha King James Version (London, England; 1611) and New International Version (Colorado Springs: International Bible Society, 1984); William Tyndale, (Trans.) Holy Bible (London, 1530); Lancelot C. L. Brenton, (Trans.) The Septuagint: With Apocrypha (London: Samuel Bagster & Sons, Ltd., 1851)

'Beautiful Ones Not Yet Born,' the creeping things of the fields, plants and animals. Another derivation is **Malimwengu** [*Kiswahili: Human Affairs*] which means the conscious acts of the Mlimwengu.

The Universe is philosophically viewed from this perspective, as being one with each human as human beings; therefore Malimwengu are Ulimwengu is Mlimwengu as Walimwengu. Within the words Ulimwengu and Mlimwengu we find the Kiswahili stem **Ngu**, which is **Ntu** in other **Aba-Ntu** [*Kizulu: Abantu- Human Beings, s. Muntu- Human Being*] languages and represents the essence of the motive power, the **B3/Ba** [*Kushite/Kemetic: Soul, Breath/Spirit of God in Humanity*] as the fundamental element of '**NX/Ankh** [*Kush/Kemet: Life*]. **Ngu** is the stem of the Kiswahili name for the Creator, i.e., **Mu-Ngu** [*Kiswahili: God*] or **Mwenyezi Mu-Ngu** [*Kiswahili: The Divine*]. As the representation of the essence of the motive force of life the stem **Ngu** is further found in the following words: **Miu-Ngu ya Masanamu** [*Kiswahili: Fetish*], the fundamental law of the essence of the NTR/Netcher existing within all Creation as a result of the transformation of NTR/Netcher during the **SPTPY/Sep Tepy** [*Kushite/Kemet: First Time of the Creation*], **Mvu-Ngu** [*Kiswahili: Empty Space*] the non-material dark matter substance of spatial materiality and immateriality; **Mzu-Ngu** [*Kiswahili: Cleverness, Ingenuity*] the special teachings given to neophytes; **Mzu-Ngu-ko** [*Kiswahili: Cycle*], **Ngu-vu** [*Kiswahili: Force, Strength*,

Power], **Maa-Ngu-ko** [*Kiswahili: Waterfall*] and **Ngu-zo** [*Kiswahili: Pillar, Elemental Principle*].

The idea of Ngu/Ntu is possibly derived from Nile Valley Kushite and KMT/Kemet linguistics, the source languages of the contemporary languages of Afrika. In the languages of Kush and KMT/Kemet we find the idea of Ngu/Ntu represented in the conception of the heavens as **Mwenyezi Mu-**

Ngu [*Kiswahili: The Deity*] ☒ I, **NIWT/Niut** or , **NWT/Nu.t**

[*Kush/Kemet: the Community, the Waters of Heaven, the Personification of the Feminine Creative aspect of the NTR/Netcher, the Divine Creatrix*]. The

Creatrix NWT/Nu.t along with her complement **NNW/Nu** [*Kush/Kemet:*

Primeval Ocean] personifies the waters of the heavens, the sky or biosphere of the earth and is the 'Birth Mother' of the **Vifu-Ngu-amimba wa Afrika**

[*Kiswahili: First Born Children of Afrika*], the **T3NHSY/Ta-Nehesi**

[*Kush/Kemet: Kush, Land of the Blacks*]. As the Pyramid Texts show:

"NWT/Nu.t, Mother of the **NTRW/Netcheru** [*Kush/Kemet: Celestial Ones*], The Divine Creatrix, She who complements NW/Nu, forming in Unison Primeval Energy, NTR/Netcher, the Dark Matter, the Dark Waters, the Divine Primeval Spirit, the Birthplace of R, Divine Light, Fire issuing forth from Water. The Words of NWT/Nu.t, the Brilliant, the Glorious, the Sagacious, the Luminous, the Illustrious, the Expansive: 'You are my child, this is my daughter, my son, You are my first born, the first to come into existence, the embryonic being of conception, the opener of the matrix, You are my beloved, with whom I am well pleased. To the Heavens, I proclaim in You I am most satisfied. . . These the Afrikans, the Beautiful Blacks, these are my daughters, my sons, they are my beloved forevermore. My precious children venerated **K3/Ka** [*Kush/Kemet: Spirits*] of my K3/Ka. You daughter and son of the Nile are the most ancient of my progeny, I brought you forth from the Land of the Garden of the K3/Ka, in Tanganyi-KA, I formed you. You are my eldest, my most highly regarded, my firstborn, who rules justly in M3'T/Maat upon the throne of **GB/Geb** [*Kush/Kemet: Earth*], upon the four pillars of the Heavens.

Upon your head is the Golden Crown, in your hands the Divine Scepter. With you Daughters and Sons of the Soil of Afrika, GB/Geb has been most pleasantly satisfied. Unto you GB/Geb gave his Divine Inheritance in the presence of the NTRW/Netcheru. All the NTRW/Netcheru are rejoicing their jubilation is boundless; in praise and glory they delight in saying: 'How Magnificent, how Elegant, How Beautiful are the Daughters and Sons of Afrika, with whom their Father, the NTRW/Netcheru GB/Geb is well pleased!'"⁶²

NWT/Nu.t is the model of the government, community and communication as shown in the Kushite/Kemetic terms: **NIWT/Niu.t** [*Kush/Kemet: Village, Town, City, Community, Temples of the Pyramids*]; **NYWTIW/Niutiu** [*Kush/Kemet: Citizens, Villagers*]; **NWTY/Nuti** [*Kush/Kemet: That which belongs to the Community*]; **NNW/Nu** [*Kush/Kemet: Primeval Ocean, Guardian*]; **MNIW/Meniu** [*Kush/Kemet: Shepherd, Pastoralist*]; **NW/Nu** [*Kush/Kemet: To guide, lead, direct*], **WNW/Unu** [*Kush/Kemet: Fetus, Existence, Human Being*]; **WN/Un** [*Kush/Kemet: You, They, We, Us, To Be, To Exist, To Become, Being, Existence*]; **WNWN/Unun** [*Kush/Kemet: Something that is, Movement of the child in the mother's womb*]; **WNWN NBT/Unun Neb.t** [*Kush/Kemet: All that is*]; **WNDWW/Wenedju** [*Kush/Kemet: Being*] and **WNNT/Unn.t** [*Kush/Kemet: Existence*]. Accordingly an Afrikan conceptualization of socio-political economics and government rests in the perception of Walimwengu as fundamental integral elements in Ulimwengu existing **KTM3KT/Ket.Ma.Ket** [*Kush/Kemet: Collectively; Together; As One*] born of NWT/Nu.t and living and having being in the bosom of NWT/Nu.t, as a community of

⁶² From forthcoming book: 'Kheperu: The Creative Utterance of Nu.t' [Pre-Dynastic Kemet/Early Dynastic Kush, 8000-4241 KC/BCE] Trans., Ambakisye-Okang Dukuzumurenyi, *Arkhet Nti Rekh: Books of Knowing* Vol. I (Iringa, Tanzania.: A. Dukuzumurenyi, 2016)

communication, with the community KTM3KT/Ket.Ma.Ket being the **NNW/Nu** [*Kush/Kemet: Guardian*], **NW/Nu** [*Kush/Kemet: Guide*] and **MNIW/Meniu** [*Kush/Kemet: Shepherd*] through 'NX/Ankh that is defined by Utamaduni Mkubwa ya Afrika. There is a bio-epigenetic substantiation of the feminine conceptualization inherent in NWT/Nu.t as given in the Inductor Theory of Primary Sexual Differentiation which posits that *we all begin as females*. Consider the following:

"Strictly speaking, we can no longer refer to the "undifferentiated" or 'bisexual' phase of initial embryonic existence. The early embryo is not undifferentiated: "it" is a female. ***In the beginning, we were all created female; and if this were not so, we would not be here at all.*** Genetic sex is established at fertilization; but the influence of the sex genes is not brought to bear until the fifth to sixth week of fetal life (in humans). During those first weeks, all embryos are morphologically females. If the fetal gonads are removed before differentiation occurs the embryo will develop into a normal female, lacking only ovaries, regardless of the genetic sex. If the genetic sex is male, the primordial germ cells arising in the endoderm of the yolk sac and hindgut migrate to the gonadal medulla (future testes) during the fifth week of the embryonic life. Once there, they stimulate the production of a 'testicular inductor substance' which stimulates medullary growth and the elaboration of fetal androgen which suppresses the growth of the Mullerian ducts (oviducts) and the gonadal cortex (ovaries); subsequently fetal androgen induces the rest of the internal and external genital tract into the male growth pattern. Externally this becomes barely evident by the seventh week or a little later. From the seventh to the twelfth week, the full transformation of the male structures is slowly accomplished. After the twelfth week, the masculine nature of the reproductive tract is fully established; sex reversals of these tissues are no longer possible. (Suppression of growth and function can take place, of course, throughout life.) The time limits during which reversals can occur vary considerably in the different species relative to the life spans. Within each species, the critical period of sexual differentiation is remarkably constant in its time limits and remarkably sensitive to the exact quantity of the heterologous hormone required to effect reversal. If the genetic sex is female, the germ cells arrive at the gonadal cortex (ovaries) and eventually stimulate the production of the primordial nest of cells and fetal estrogens. However, these estrogens are not necessary for the continued feminization of the reproductive tract. If the gonads are removed before the seventh week so that no estrogen is produced, the embryo will still develop normal female anatomy. No ovarian inductor substance or estrogens are elaborated because none are needed. Female differentiation results from


the innate, genetically determined female morphology of all mammalian embryos."⁶³

Furthermore, in the rituals of entrance into the spirit of life of the Khoi-Khoi and San of Southern Afrika the woman is life for she attains womanhood upon the beginning of the menses, a process of nature that happens within and announces the opening of the giver of life, where as the man becomes a man by being separated from the group and undergoing severe trials in which the necessities of manhood are added or are additional developments related to externalities associated with the cultural values of the **NIWT/Niu.t** [*Kush/Kemet: Community*]. The external trials are a part of the instructional methodology that is designed to transform the boy into a man, whereas the woman's transformation is an internal natural biological process. While the woman is life, the man is the servant of life as symbolized in the Khoi-Khoi and San ritual dances where the women form a dynamic stationary circle and maintain the musical rhythm of life and the men dance within the circle and undergo spirit possession and journey into the bosom of life. An additional aspect of the relationship is contained in the Afrikan proverb which states that the woman is the garden and the man is the fence around the garden.

The socio-political philosophy that is the basis of the SŠM/Seshem of the NIWT/Niu.t is traditionally accredited to the actions of the Wahenga na

⁶³ Mary Jane Sherfey, M.D., "The Evolution and Nature of Female Sexuality in Relation to Psychoanalytic Theory," Journal of the American Psychoanalytic Association (January, 1966) vol. 14 no. 1, pp. 28-128; The Nature and Evolution of Female Sexuality (New York: Random House, 1972) pp. 37-40



Wahenguzi 3ST/Auset and WSIR/Ausar who are stated to have introduced a collection of social civil laws, which were a frame work for social living and who instituted a system of rituals for the veneration of the Wahenga na Wahenguzi and the worship of the **NTR '3/Netcher-aa** [*Kush/Kemet: Great God*]. The laws were intended to counter the general unnatural state of chaos and disorder they found in the region of KMT/Kemet as they advanced from up south at the head of Southern Afrikan colonists that were the negative effects engendered by an unstated philosophy of 

ISFT/Isfet [*Kush/Kemet: Prevarication, Immorality, Chaos, Incongruity, Disorganization, Conflict and Unscrupulousness*]. These particular innovations are to be found in the Kushite socio-spiritual text the

 **I, PRT M HRW/Pert em Hru** [*Kush/Kemet:*

Book of Coming Forth By Day] ⁶⁴ which is a collection of books generally

⁶⁴ For the **MDW NTR/Medu Neter** [*Kush/Kemet: Hieroglyphic*] text which are transcribed from Papyri and Temples of Ancient Kemet see: E. A. Wallis Budge, The Egyptian Book of the Dead: The Chapters of Coming Forth By Day The Egyptian Text in Hieroglyphic Edited From Numerous Papyri (London: Kegan, Paul, Trench, Trubner and Company Limited, 1898); E. A. Wallis Budge, A Vocabulary in Hieroglyphic to the Theban Recension of the Book of the Dead (London: Kegan, Paul, Trench, Trubner and Company Limited, 1898); E. A. Wallis Budge, The Chapters of Coming Forth By Day or the Theban Recension of the Book of the Dead: The Egyptian Hieroglyphic Text Edited from Numerous Papyri Vol. I Chapters I – LXIV (London: Kegan, Paul, Trench, Trubner and Company Limited, 1910); E. A. Wallis Budge, The Chapters of Coming Forth By Day or the Theban Recension of the Book of the Dead: The Egyptian Hieroglyphic Text Edited from Numerous Papyri Vol. II Chapters LXV – CLIII (London: Kegan, Paul, Trench, Trubner and Company Limited, 1910); E. A. Wallis Budge, The Chapters of Coming Forth By Day or the Theban

dealing with the socio-psychology of Afrikan peoples, the rites and rituals associated with the worship of **Mwenyezi Mungu** [*Kiswahili: God*] and the veneration of the Wahenga na Wahenguzi formulated, articulated and then written by Afrikans of the **Nchi za Maziwa Mkuu** [*Kiswahili: Great Lakes*] of Central Afrika c. 15759- 12759 BKC [c. 20000-17000 BCE] at the latest.⁶⁵ Also, within the texts are the fundamental tenets of the socio-cultural, socio-economic and socio-political laws introduced by 3ST/Auset and WSIR/Ausar: Afrikan customary constitutional resolutions based around the concept of

→  **M3'T/Maat** [*Kush/Kemet: Guide of Divine Action*,⁶⁶ Truth,




Recension of the Book of the Dead: The Egyptian Hieroglyphic Text Edited from Numerous Papyri Vol. III Chapters CLIV – CXC and Appendices (London: Kegan, Paul, Trench, Trubner and Company Limited, 1910); E. A. Wallis Budge, The Book of the Dead The Papyrus of Ani Scribe and Treasurer of the Temples of Egypt about 1450 BC: A Reproduction of Facsimile Edited With Hieroglyphic Transcript, Translation and Introduction Vol. I - II (London: The Medici Society Limited, 1913); E. A. Wallis Budge, The Book of the Dead The Papyrus of Ani Scribe and Treasurer of the Temples of Egypt about 1450 BC: A Reproduction of Facsimile Edited With Hieroglyphic Transcript, Translation and Introduction Vol. III The Papyrus of Ani Reproduced in 37 Colour Plates (New York: G. P. Putnam's Sons, 1913); E. A. Wallis Budge, The Egyptian Heaven and Hell Vol. I The Book of Am-Tuat (London: Kegan, Paul, Trench, Trubner and Company Limited, 1905); E. A. Wallis Budge, The Egyptian Heaven and Hell Vol. II The Short Form of the Book of Am-Tuat and the Book of Gates (London: Kegan, Paul, Trench, Trubner and Company Limited, 1905); E. A. Wallis Budge, The Egyptian Heaven and Hell Vol. III The Contents of the Books of the Otherworld Described and Compared (Chicago: The Open Court Publishing, 1906); Trustees of the British Museum, Hieroglyphic Texts From Egyptian Stelae, &c., in the British Museum Part I (London: Oxford University Press, 1911); Trustees of the British Museum, Hieroglyphic Texts From Egyptian Stelae, &c., in the British Museum Part II (London: Oxford University Press, 1912); (London: Oxford University Press, 1911); Trustees of the British Museum, Hieroglyphic Texts From Egyptian Stelae, &c., in the British Museum Part IV (London: Oxford University Press, 1913); (London: Oxford University Press, 1911); Trustees of the British Museum, Hieroglyphic Texts From Egyptian Stelae, &c., in the British Museum Part V (London: Oxford University Press, 1914); (London: Oxford University Press, 1911); Trustees of the British Museum, Hieroglyphic Texts From Egyptian Stelae, &c., in the British Museum Part VI (London: Oxford University Press, 1922)

⁶⁵ Cheikh Anta Diop, The African Origin of Civilization Myth or Reality (Chicago: Lawrence Hill Books, 1974) pp. 22.

⁶⁶ M3'T/Maat as the female guide of right action is the origin of the personification of wisdom as a woman found in the Kushite Hebrew texts which make up the Judaeo-Christian religious texts. See: "Christian Old Testament, Book of Proverbs" Holy Bible: With Apocrypha King James Version (London, England:, 1611) and New International


Justice, Harmony, Balance, Order, Reciprocity, Propriety] which are known collectively as the 'Utterances of Self-Judgment' and through which a person

professed to be , **W'B/Wab** [*Kush/Kemet: Pure, Innocent, Without*

Sin and therefore Free]. In the book entitled, the   

    , **SPR R WSHT TN NT M3'T/Sper**

er Weseshet ten net Maat [*Kush/Kemet: Emergence at the Entrance of the Hall of the Righteousness*] which is a text discussing the 'Day of Self-Judgment' that follows the transition from this life to the next, the

, **3W/Au** [*Kush/Kemet: the departed, the newly deceased*]

stands in the  , **DW3T/Duat** [*Kush/Kemet: Heaven*] before

Mwenyezi Mungu and the forty-two legal assessors, who keep the book or 'Scroll of the Righteous,' and professes their comprehension of reason and purpose through an act of Self-Judgment by enumerating how they have consciously not broken any of the Divine Commandments and Ordinances of



With certainty I have not created stolen or committed robbery.



With certainty I have not deprived and impoverished the fatherless and the widow.



With certainty I have not done that which is detestable to God.



With certainty I have not wrongfully made complaints against my servant to the court on behalf of his supervisor.



With certainty I have not created torture, wretchedness or desolation for anyone.



With certainty I have not caused anyone to shed tears of agony.



With certainty I have not killed.



With certainty I have not caused anyone to kill on my behalf.



With certainty I have not created disease and affliction in humanity.



With certainty I have not pilfered the cereal or animal offerings of the Temple of the Sun.



With certainty I have not stolen the baked offering loaves of the Wahenga Wakubwa.



With certainty I have not stolen the baked cakes and breads of the **B3/Ba** [*Kush/Kemet: Holy Spirit*] of the Wahenga.



With certainty I have not fornicated, committed adultery nor engaged in sodomy or homosexual copulation.



With certainty I have not been lustful, masturbated or committed rape.



With certainty I have not set aside, added to nor subtracted from the requests and petitions of the needy.



With certainty I have not cheated in the reapportionment of my

farmland after the inundation.



With certainty I have not increased the weight of the balance in market transactions.



With certainty I have not decreased the weight of the balance in market transactions.



With certainty I have not stolen milk from the mouths of infants, babies and youth neither girls nor boys.



With certainty I have not appropriated cattle on their pastures.



With certainty I have not ensnared birds with the bones of the Neteru.



With certainty I have not caught fish using their flesh as lure.



With certainty I have not diverted the water of the river at its canal.



With certainty I have not created a revetment to restrain dammed up water.



With certainty I have not extinguished fire at its time.



With certainty I have not uprooted and sorted out the lame and crippled during the selection of choice foods.



With certainty I have not confined the herds [used] for holy offerings.



With certainty I have not rebelled against the appearance, utterances, movements and outcomes of the acts of God.⁶⁷

These socio-cultural ordinances or internally generated spiritual commandments of balanced, ordered and harmonious social living which a

⁶⁷ From Forthcoming Book: 'Pert.Em.Hru: Book of Coming Forth By Day' [Pre-Dynastic Kemet/Early Dynastic Kush, 8000-4241 KC/BCE] Trans., Ambakisye-Okang Dukuzumurenyi, Arkhet Nti Rekh: Books of Knowing Vol. II (Iringa, Tanzania.: A. Dukuzumurenyi, 2017)

"Afrikan Mapokeo Government generally being a mix of Afrikan Mapokeo Grassroots Democracy as the center of government sovereignty, authority and legitimacy, some tendencies of divine Absolute Monarchy, without the extreme western type absolutists tendencies in normal situations of optimal functioning but with opportunities for progression in that direction as depicted by periods in the history of the Empire of Benin and the Zulu Empire, and elements of Monarchial Democracy."⁶⁸

the book entitled the , **SMTR**

⁶⁸ Ambakisye-Okang Olatunde Dukuzumurenyi, Kufikiri ni Kuumba[†] To Think is to Create[†] Afrocentric Critical Analysis, Creative Thinking & Creative Reconstruction: Re-Awakening Afrikan Deep Thought (Iringa, Tanzania.: A. Dukuzumurenyi, 2017) pp. 359; J. B. Danquah, The Akim Abuakwa Handbook (London: Forstern Groom and Company, 1928); J. E. Casely-Hayford, Gold Coast Native Institutions (London: Sweet and Maxwell, 1903); K. A. BUSIA, The Position of the Chief in the Modern Political System of Ashanti (Oxford: OUP, 1951); J. B. Danquah, Obligation in Akan Society, West African Affairs (London) No.8 (1952)

and inscribe the names of the Blameless onto the roll of , **'NX/Ankh**

[Kush/Kemet: Life].

Now it must be understood that the actual assessing and judgment is not an act of either the assessors or of NTR '3/Netcher-aa. As expressions of NTR '3/Netcher-aa, through the devolutionary process of NTR '3/Netcher-aa,

as the , **NB R DR/Neb er Djer** *[Kush/Kemet: The All, Lord of*

All], into the infinity of existence, these ordinances are written upon the

, **IB/Ab** *[Kush/Kemet: Heart, Consciousness]* and therefore also upon

the , **X3T/Khat** *[Kush/Kemet: Physical Body, Physical*

Spirit], , **S'HW/Sahu** *[Kush/Kemet: Inner incasing of the*

Spiritual 'Body'], , **K3/Ka** *[Kush/Kemet: Character],* , **B3/Ba**


[Kush/Kemet: Eternal Duality connected to NTR '3/Netcher-aa, Soul],

, **ŠWYT/Shuyt** *[Kush/Kemet: Shadow, Reflection],* , **3X/Akh**

[Kush/Kemet: Radiant Anointed Halo, Glow of the Spirit], 

SXM/Sekhem [Kush/Kemet: Devolved Essence i.e. Power of

Transformation of NTR '3/Netcher-aa] and , **RN/Ren**

[Kush/Kemet: Name] or the spiritually united cognitive faculties, affective reason and psychomotor physiology of all of the expressions of NTR '3/Netcher-aa. Hence, the person assesses themselves through their conscious actions over the totality of their lives throughout the matrix of spiritual, social, political and economic relationships. If ones name is written on the roll of 'NH/Ankh, then the Blameless gain entry into the 

, **SXT HTP/Sekhet Hetep** [Kush/Kemet: Field of Peace]

specifically into the region of the , **SXT**

I3RW/Sekhet Iaru [Kush/Kemet: Field of Reeds] to receive a mansion and lands from the 'First Begotten of the Dead.' To achieve the Right of Abode in the consecrated land of the virtuous dead, the 3W/Au declared the following:

- β I have not been depraved, degenerate, malicious or malevolent practicing prevarication, immorality, chaos, incongruity, disorganization, conflict and unscrupulousness.
- β I have not raided, pillaged or burned the lands of my people.
- β I have not stolen, embezzled, misappropriated nor looted the resources of my people.
- β I have not committed murder.
- β I have not stolen that which has been offered to the God of my people.
- β I have not decreased the libations and offerings to the Wahenga.
- β I have not stolen the things which belong to the God of my people.
- β I have not uttered lies.
- β I have not stolen food from the impoverished and needy of my people.
- β I have not caused my people to suffer plague, disease, hardship or tribulation.
- β I have not perpetrated the act of fornication upon women, children or men.
- β I have not caused the women, men or children of my people to lament.
- β I have not extorted and been disingenuous to the interests of my people.
- β I have not violated the divine laws of my Wahenga.
- β I have not been duplicitous in my relationships with my people concerned only with my own good.
- β I have not destroyed the cultivated lands of my people by selling the land to foreigners and alienating my people from the land of their Wahenga.

- β I have not gossiped and discussed the affairs of my people with the stranger.
- β I have not thought evil, spoken ill, or acted deceptively towards my people.
- β I have not been pointlessly vexed in my thoughts, my speech or my actions against my people.
- β I have not committed adultery in my thoughts, my speech or my actions.
- β I have not committed bestiality, homosexual acts, rape, and the molestation of children or masturbation in my thoughts, my speech or my actions.
- β I have not caused socio-psychological and physiological fear, dread, horror, panic or terror in my people through my thoughts, my speech or my actions.
- β I have not used my thoughts, my speech or my actions to slander, insult or aggrieve the lame and the cripple of my people.
- β I have not been quick-tempered and irascible in my thoughts, my speech or my actions towards my mothers, fathers, sisters, brothers and neighbors.
- β I have not disregarded the precepts and principles of Maat in my thoughts, my speech or my actions.
- β I have not blasphemed the name of the God of my people in my thoughts, my speech or my actions.
- β I have not been arrogant, improvident or violent in my thoughts, my speech or my actions with my people.
- β I have not used my thoughts, my speech or my actions to cause dissension within my people.
- β I have not rushed to judgment in my thoughts, my speech or my actions in my dealings with my people.

- β I have not lusted nor coveted in my thoughts, my speech or my actions.
- β I have not forgotten, replaced or infuriated the God of my people in my thoughts, my speech or my actions.
- β I have not made false accusations against my people in my thoughts, my speech or my actions.
- β I have not uttered false imprecations against the rulers chosen by my people in my thoughts, my speech or my actions.
- β I have not polluted neither the waters of the river or the soils of the land causing disruptions of the food system and resulting in the outbreak of pandemic diseases amongst the nations of my people.
- β I have not been envious of the possessions of the stranger nor of the women, men or children of my people.
- β I have not withheld portions of the offerings to the God of my people made by the needy of my people.
- β I have not forgotten to provide for my dependents, deprived the infants, babes and children of my people of adequate, optimal, nutritious food and thereby caused the outbreak of chronic diseases and epidemics.
- β I have not looted the offerings made to the Wahenga of my people.
- β I have not disregarded humility in my thoughts, my speech or my actions.
- β I have not been subversive to my people and committed the sacrilege of libel, sedition or treason against my people in my thoughts, my speech or my actions.
- β I have not deprived the hungry of bread, the thirsty of water, the naked of clothing and the homeless of shelter.

Utambuzi wa- Consciousness of] **KT M3 KT/Ket.Ma.Ket** [*Kush/Kemet:*

Collectiveness] or World-View and of Afrikan 

, **WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu**

Niutyu [*Kush/Kemet: Village Democracy, Village Republics*]. The Afrikan constitution is "...a body of fundamental theories, principles and practices drawn from the customary laws that governed Black Afrikan societies from the earliest times."⁷¹ The Afrikan Utambuzi wa KT M3 KT/Ket.Ma.Ket of **WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu Niutyu** occurred in all Afrikan communities regardless as to whether there was an chief executive or the like. Those Afrikan societies that had no chief executive but instead were governed by a **Halmashauri ya Wazee** [*Kiswahili: Council of Elders*] were designated by Eurocentric historians and anthropologists as primitive democracies; however, they are best referred to as prime democratic societies or **WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu Niutyu**. It was in the communal setting of the **WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu Niutyu** that the rule of the people reached its highest cultural development. This was possible for self-government was a way of life beginning with the devolution of power and authority from the **NTR**

⁷¹ Chancellor Williams, The Destruction of Black Civilization: Great Issues of a Race Between 4500 B.C. and 2000 A.D. (Chicago: Third World Press, 1971) pp. 162

'3/Netcher-a to the indivisible duality that is humanity. Each human is the indivisible dual, human and divine with both natures being one and the same and yet infinitely different; hence the duality, and for humanity to exist both a necessities thus the indivisibility.

The devolution of the creative, spiritual, cognitive, affective and psycho-motor physiological power and authority of NTR '3/Netcher-aa into humanity was further enhanced by the evolution of the human spiritual, mental and physical capacities. This evolutionary process expanded an incessant revolution in the overall evolution of the person. From the NTR '3/Netcher-a the process of self-government spread to the union of woman and man, to their progeny, then on to the extended family. With the unification of two families by marriage self-government as a way of life entered into the community. With this being the state of affairs, the issues of just law and righteous social order that in Eurasian societies must be externally applied were in Afrikan society's involuntary internal reactions to human socio-political economic interaction. The underlying essence of Afrikan WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu Niutyu was the kinship and lineage system and the Afrikan SB3/Seba system served as the primary socio-political economic institution by which the understanding of WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu Niutyu as expressed in Afrikan customary law was transmitted. The Afrikan conceptualization of WHYT I3K 'NX NW NIWTYW/Wehyt Iak Ankh Nu Niutyu and constitutionality

served as the guiding light of a self-governed people, whose society was completely pragmatic. The laws of the community were precepts based on the natural laws that ordered nature and the universe. The idea of government expressed was not a theoretical experimentation with government of and by the people; but instead, it was in fact a government for, of and by the people.

This is the context from which to comprehend an authentically Afrikan conceptualization of social organization and government. From this one of the earliest Afrikan endeavors into the erection and development of a socio-political economic system one is able to see the perception of right government, egalitarian citizenship and the associated ideas of law, disobedience and punishment as well as two interrelated important points that are implied. The first implied idea is that the spiritual, cognitive, affective and psycho-motor physiological actions of the members of the society, i.e. the citizen irrespective of whether the act is right or wrong with regard to the socially constructed law has a direct and indirect immediate effect and short-term and long-term impact upon the social welfare of all of the other members of the society. The second implied point that is parallel to the first is that the decrees of the government are incorporeal, somatic, emotional and physical in content and import and regardless as to their nature of being just or unjust will have direct as well as indirect immediate effect and short-term and long-term impact upon all of the governed people

of the society. With these two points enumerated the theme of John Locke's, "Of the Dissolution of Government," can now be stated in the following manner: any government which governs must do so in a manner that is conducive to the equal treatment of all of its constituents. For a government not to do so over an extended period of time provides its constituents with tangible proof of its duplicitousness and leaves them with only one recourse and that is to replace the government, through perhaps, in extreme instances, the extreme measure of armed revolt. Especially since those that have power do not leave power peacefully and voluntarily.




ŠNW NW DHDH/ Shenu Nu Dekyahdekyah


"People involved in a revolution don't become part of the system; they destroy the system." [Mhenga Malcolm X]

"The education of a people must depend upon the problems those people have to solve. Therefore, I often say the destiny of the Black child is revolutionary while the destiny of the white child is conservative. The major thing that the white child must do is maintain the advantages and privileges that whites already have and ideally add to those advantages. When we refer to Black people and the Black child as being disadvantaged we are referring to the fact that we do not have our share of what this world has to offer. And when we recognize that we will have to take that share from other people and that we will have to be able to protect that share once we take it from other people. We must realize that the destiny of our children is revolutionary. And then we are in a sense preparing our children for warfare. That means that the children must be reared and educated to take on those tasks. Therefore that means they cannot be reared and educated in the same ways of white children. We must design their education in terms of their destiny." [Mhenga Amos N. Wilson]

The Latin term revolution is defined in the Eurasian tradition as "...a forcible overthrow of an established government or political system by the people governed; a complete, pervasive, usually radical change in

something, often made relatively quickly; a cycle.”⁷² In the classical Afrikan tradition of Utamaduni Mkubwa ya Kush and Utamaduni Mkubwa ya

KMT/Kemet revolution is described by two terms, ,

DHDH/Dekyahdekyah and , **ŠNW/Shenu**. DHDH/Dekyahdekyah

is defined as a socio-political economic revolution, a social upheaval or political convulsions, times of instability and disruptions in the functioning of the social system due to violent tumult occurring between social institutions.

The noun DHDH/Dekyahdekyah is derived from the verb ,

DH/Dekyah, which means to depose, displace or supplant. ŠNW/Shenu carries the idea of a cycle, circuit or circle. Here the two are combined to

render , **ŠNW NW DHDH/Shenu Nu**

Dekyahdekyah [*Kush/Kemet: Cycle of Revolution*] suggesting in the socio-political economic sense that societies move through three general stages of

KM3/Kema [*Kush/Kemet: Creation, Establishment, Production*],

SRWD/Serudj [*Kush/Kemet: Fortification, Perpetuation, Flourishment*,

⁷² Jess Stein (Ed.), The Random House College Dictionary Revised Edition (New York: Random House, Inc., 1988) pp. 1131.

Restoration], and **SWX3Y/Sukhay** [*Kush/Kemet: Deterioration, Disintegration, Decay*].⁷³ As indicated by both the traditions of Eurasia and Afrika ŠNW NW DHDH/Shenu Nu Dekyahdekyah is the overthrow of an established socio-political economic system by those who find themselves under the arbitrary tyrannical control of the system. History is littered with many examples where government that is unjust and oppressive has caused the ŠNW NW DHDH/Shenu Nu Dekyahdekyah. Five examples will be considered here and they are the War of National Liberation in KMT/Kemet c. 2681 KC [c. 1560 BCE], which will be covered in detail, the Ayitian Revolution c. 6032-6045 KC [c. 1791-1804 CE], the Judean War of National Liberation c. 4311 KC [c. 70 CE], the American Revolution c. 6016- 6024 KC [c. 1775-1783 CE], the French Revolution c. 6030 KC [c. 1789 CE] and the Serbian Independence Movement c. 6155 KC [c. 1914 CE] will be given cursory attention.


⁷³ Ambakisye-Okang Dukuzumurenyi, "Socio-Political Economic Re-construction, Nation-Building, and the Parameters of Authentic Wafrika Weusi Global SB3/Seba: Re-creating an Wafrika Weusi Grassroots Oriented Pan-Afrikan SB3/Seba Policy Agenda for the Re-establishment of Wafrika Weusi Global Power in the 62nd Century KC [21st Century BCE]," The Global Afrikan Journal of Research (2014) Vol. 1(1), pp. 1-76; Robert A. Isaak and Ralph P. Hummel, Politics for Human Beings (North Scituate, Massachusetts: Duxbury Press, 1975) pp. 3-9.



First Black War of National Liberation:⁷⁴ Kushite KMT/Kemet & the Expulsion of the Kushite Kanaanite Hyksos c. 2681-2706 KC [c. 1560-1535 BCE]

“The unity of theoretical education and the application of this wealth of knowledge to the practical requirements and demands of our liberation is a difficult challenge. In a freedom struggle such as the one that exists in Africa and America today the unity of thought and action must be the cornerstone of all of us who desire to work for the total emancipation of the black race.” [Mhenga Malcolm X]

National liberation, the self-reliant act by a historically conscious people of freeing themselves from foreign domination, through armed struggle coupled with the reconstruction of their cognitive, spiritual, affective and psychomotor physiological Utamaduni is unambiguously the supreme political-economic exploit born of the collective national Utambuzi of a spiritually aware people. As the existing social order is determined by the people and their revolutionary representatives to be illegitimate and against the socio-cultural, political-economic and historically grounded standards of the Wahenga na Wahenguzi, all methods of non-violent direct political action and participation are deemed as inefficient given that they simply reinforce the existing social order and perpetuate the system of illegitimacy. In this instance the organized people have chosen to openly and violently oppose and combat the foreign, non-native seizure of power and alien occupation on

⁷⁴ The material on the KMT/Kemet War of National Liberation is taken from the forthcoming book: Ambakisye-Okang Dukuzumurenyi,  The Book of the Tep Heseb: An Afrikological Research Methodology (Iringa, Tanzania: University of New Timbuktu SB3/Seba Press, 2015)

the grounds that it is a flagrant violation and systematic infringement of the Wahenga na Wahenguzi established nationally recognized system of laws of right conduct, which in the case of Afrika are born from the Wahenga na Wahenguzi codification of right action known as M3'T/Maat. From the perspective of the Wahenga na Wahenguzi precepts of the law of M3'T/Maat violent resistance to foreign domination which is a representation of the chaotic principles of ISFT/Isfet is a natural reaction and therefore such an act is accorded a righteous status. In the sacred text, the PRT M HRW/Pert em Heru we read the following:

"Sm3'iw xft nw WSIR/Ausar xnr sbiw hr.f ...h3n hr.k sbn hr rn.k...Prw m imw hrw dr sbiw m sxm: Dis-eased are the combatants of WSIR/Ausar. I have scattered and restrained with zeal the criminal fools, the perpetrators of invasion and insurrection for him. I have waged war for you WSIR/Ausar I have overthrown the adversary for your name. The outcome for the criminal fools, the perpetrators of invasion and insurrection is namely a day of woe, grief and mourning. I have overwhelmed, subdued and expelled the criminal fools, the perpetrators of invasion and insurrection with power...

Xft.k r'w n sw3t sbiw xr ``.f q3ws nhm n R' iw.f msw bds n wnn.sn ...Bhn sbiw: Your opponents condition is a state of *mental* impoverishment. The defiant fools of invasion and insurrection are violently overthrown in war. His disease has reached the heights of heaven. R'/Ra has withdrawn and eliminated his ability to start movements of corruption, immorality and criminality. The children of the conveyors of invasion and insurrection, they shall not live...May I drive off the fools of invasion and revolt." [PRT M HRW/Pert em Heru: Book of Coming Forth By Day Chapters 1:9-11, 22; 15:9, 14]⁷⁵

For a historically conscious, politically and economically aware people the ideology of international and humanitarian law of the invading powers have no meaning given that they are outgrowths of the cultural system of the prevailing regional or global organized power. As it is forever at the

⁷⁵ From Forthcoming Book: 'Pert.Em.Hru: Book of Coming Forth By Day' [Pre-Dynastic Kemet/Early Dynastic Kush, 8000-4241 KC/BCE] Trans., Ambakisye-Okang Dukuzumurenyi, Arkhet Nti Rekh: Books of Knowing Vol. II (Iringa, Tanzania.: A. Dukuzumurenyi, 2017)

forefront of the minds of a socio-historically conscious people that all peoples universalize their ideology of law and utilize it as a justification for courses of action, and furthermore at any given moment in history the international law answers to the culture complex of the most powerful nation. National Liberation is then a movement of the people organized for the purpose of struggling with invading powers intent on domination, colonization and the imposition of a political-economic and ethnic social order supported by religion which reduces the people to a position of subservience and legitimizes said action. The National Liberation movement is then the hostile opposition of the people led by a revolutionary, subversive, dissident, insurrectionist insurgency which continues until the desired objective of the violent removal of the foreign social order and the complete displacement of the alien rulers and their Utamaduni from the land and minds of the people and the restoration of national self-rule according to national cultural methodologies of government is achieved.⁷⁶

In c. 2681 KC [c. 1560 BCE] SQNR3 DHWTY '3/Seqenera Djehuty-aa, the son of SN3XTNR 3HMS/Senakhtenre Ahmese and his consort TTIŠRI/Tetisher, local rulers within the environs of W3ST/Wa-set, and his ceremonial wife '3HTP/Aahotep I, launched the War of National Liberation to oust the Kushite Kanaanites, who were under the leadership of NB XPŠ R

⁷⁶ Herbert Marcuse, Reason and Revolution: An Introduction to the Dialectical Thinking of Hegel and Marx (London: Oxford University Press, 1941); Herbert Marcuse, "Ethics and Revolution," in Kultur und Gesellschaft Vol. II (Frankfurt, Germany: Suhrkamp, 1965) pp. 130-146; Frantz Fanon, The Wretched of the Earth Trans. Constance Farrington (New York: Grove Press, 1965)

IPPI/Neb Khepesh Re Ipepi, from the IDHW N HPI ITRW/Iedjehu en Hapi
 Iteru and out of Kushite KMT/Kemet proper. The beginnings of this phase of
 the National Liberation Movement occurred with the ascendancy of SN3XTNR
 3HMS/Senakhtenre Ahmese and his consort TTIŠRI/Tetisheri to the
 paramountcy of all of Upper KMT/Kemet, a task accomplished most likely by
 negotiation and when necessary bloody civil conflict. Upon the transition of
 SN3XTNR 3HMS/Senakhtenre Ahmese either from age or more likely the
 stress and strain from his efforts to unify Upper KMT/Kemet, his wife
 TTIŠRI/Tetisheri, who was not of the royal blood lines but instead was the
 child of a grassroots couple, her father being INN3/Tchenna and her mama
 being NFRW/Neferu, became **NSYT MSYT/Nesyt Mesyt** [*Kush/Kemet:*
Queen Mother] and a guiding force in the National Liberation Movement.
 Her son, SQNR3 DHWTY '3/Seqenera Djehuty-aa, and more importantly her
 daughter, '3HTP/Aahotep I, through whom the new bloodline and royal right
 to rule would pass, would both, along with '3HTP/Aahotep I's biological
 children with her true husband and SQNR3 DHWTY '3/Seqenera Djehuty-aa's
 offspring with his true wives, 3HMS INH3PI/Ahmese Inhapi, and
 SITDHWTI/Sitdjehuti, lead a three decade struggle to vanquish the **HK3W**
NW X3STYW/Hekau nu Khastyu [*Kush/Kemet: Kushite Kanaanite*
Hyksos] from the sacred land.

Now at this time Upper KMT/Kemet in its divided, disunified state
 probably faced fairly regular incursions by the HK3W NW X3STYW/Hekau nu

Khastyu, who had become the dominant power in the wake of the chaotic conditions which followed the collapse of **PR '3/Per-aa XIII** [*Kush/Kemet: Dynasty 13*] and persisted throughout the majority of PR '3/Per-aa XVI. With so many claimants, counter-claimants and potential claimants and war of **SP3T/Sepat** [*Kush/Kemet: Nome*] against SP3T/Sepat, with independent PR '3/Per-aa rising up in different city-states as happened in 3BDW/Abdju c. 2591- 2641 KC [c. 1650-1600 BCE] and with a lack of any type of border security, Upper KMT/Kemet was ripe territory for regular raids for war booty from both the north as well as from Utamaduni Mkubwa ya IW MIRWIW3/Iu Miruiwa south.

The ascension of SN3XTNR 3HMS/Senakhtenre Ahmese and his success at unifying all of Upper KMT/Kemet drastically changed this situation and the skill of SQNR3 DHWTY '3/Seqenera Djehuty-aa at maintaining and expanding the hard won peace, most certainly was viewed by the HK3W NW X3STYW/Hekau nu Khastyu in the IDHW N HPI ITRW/Iedjehu en Hapi Iteru with wary eyes; for a unified Upper KMT/Kemet spelled the end of Kushite Kanaanite domination in the north as it had since the days of the great unifier, PR '3/Per-aa N'R MR/Nar-Mer. It was probably with these political-economic thoughts in mind that the Kushite Kanaanite leader NB XPŠ R IPPI/Neb Khepesh Re Ipepi initiated the acts which precipitated the end of Kushite Kanaanite rule in Lower KMT/Kemet. According to the chronicles of

the HRSŠT3/Herseshta the beginnings of the final phase of the National War of Liberation were on this wise:

"In due course of time, the IDHW N HPI ITRW/Iedjehu en Hapi Iteru, of Lower KMT/Kemet, i.e., all of the north land was polluted by the contaminating presence of the vile HK3W NW X3STYW/Hekau nu Khastyu. This circumstance prevailed for there was no PR '3/Per-aa that reigned sovereign over the entirety of the 'Two Lands,' uniting and guiding the people of T3 MRY/Ta Meri. The peoples of the Southern lands of Upper KMT/Kemet were united and governed by SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' Prince of W3ST/Wa-set, the great southern city and his consort, '3HTP/Aahotep I; while the peoples of North Land of Lower KMT/Kemet were under the contamination of the HK3W NW X3STYW/Hekau nu Khastyu.

At this time the leader of the HK3W NW X3STYW/Hekau nu Khastyu was NB XPŠ R IPPI/Neb Khepesh Re Ipepi, whose hegemony was projected from the city of HWT WRT/Hut Weret; all of the IDHW N HPI ITRW/Iedjehu en Hapi Iteru made obeisance to him with all of the works of their skilled craftsmen, sending as an acknowledgement of his suzerainty the best of the foodstuffs of the harvest of the Northern lands of T3 MRY/Ta Meri.

Now this NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' had designated and established celebrations, rituals and rites for offering sacrifices in commemoration of ST/Set, after the manner as is done in the Temple of R'/Ra in the sacred city of IWNW/Iunu, the City of the Sun. Furthermore, NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' he had a Temple erected for the commemoration of ST/Set, next to his royal residence, and he and his servants and their courtiers did daily make obeisance to ST/Set in all solemnity.

As time passed, NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' sought a reason to arouse the wrath and contempt of SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' leader and guide of the Southern lands.

So to this end NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' convened an assembly of his army captains, the governors of the North, and his scribes and after consultation they bade him to send a cryptic message in which he would demand that the hippopotami of the Sacred Lake of W3ST/Wa-set should be permanently silenced for their noise filled the ears of the peoples of the city of HWT WRT/Hut Weret and did not bade that any should sleep.

It was well known by the wise men of the court of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' that SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' leader of the Southern city W3ST/Wa-set was a devout follower of IMWN R'/Amun-Ra and walked in the ways of the laws of M3'T/Maat, the sacred precepts of the Wahenga na Wahenguzi.

Once days had passed in which the message was duly composed and finished by the scribes of the court of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' that he did have it conveyed to SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' leader of the Southern city W3ST/Wa-set. Once the royal herald of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' had

arrived in W3ST/Wa-set at the head of an entourage of attendants, servants and guards, he was ushered into the precincts of the royal residence and given an audience with SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health.' When in the presence of SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' one of the court officials did ask, 'for what reason have you journeyed to W3ST/Wa-set? Why do you desire an audience with SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health?'

And the herald replied, 'I have come on behalf of my sovereign, NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' he it is that has sent me to deliver unto you this message. 'NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' does demand that the hippopotami of the Sacred Lake of W3ST/Wa-set should be permanently silenced for their noise fills the ears of the peoples of the city of HWT WRT/Hut Weret and do not bade that any should sleep.'

Having heard the words of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' from the mouth of his herald and comprehending their import and subtle meaning, SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' did prudently hold his tongue replying not a word either good or bad.

Then SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' did say, 'Is this how your master, NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' seeks to know the state of the land and peoples of the Sacred Lake of the hippopotami here in W3ST/Wa-set?' To which the herald of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' replied to SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' 'It is for you to determine the cause for why my master has sent this message unto you.'

Then SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' bade the herald to repeat the message once more and the herald did again repeat the message and ended saying these are the words that NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' has ordered me to bring to your ears.

After which time SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' leader of the Southern lands, had t SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' had the herald of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' well cared for, fed the finest foods of the land and had him provisioned with supplies of the best foodstuffs for he and his, guards, servants and attendants on their return journey to the North.

Then SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' spoke saying publish well to your master all the acceptable things that I have had prepared on your behalf. After this the herald of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' and his retinue of guards, servants and attendants, did set forth on their return journey to the Northern land.

At this point SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' leader of the southern city of W3ST/Wa-set, sent his attendants, servants and guards to request the presence of his governors, the elders, and all the captains and officials of the hosts of the army and relayed to them the whole of the message of NB XPŠ R IPPI/Neb Khepesh Re Ipepi, 'Life, Prosperity and Health,' which he had communicated to him by the lips of his herald. And the army captains and generals,

commanders of the chariot hosts, the HRSŠT3/Herseshta of the Temples, the scribes and elders, all were hushed and fell completely quiet, as they contemplated these grave words, for they would not immediately and rashly speak as they were not yet able to provide SQNR3 DHWTY '3/Seqenera Djehuty-aa 'Life, Prosperity and Health,' with a response that could adequately give answer to this loathsome, iniquitous and depraved affair engendered by NB XPŠ R IPPI/Neb Khepeshe Re Ipepi, 'Life, Prosperity and Health!'"⁷⁷

It seems that NB XPŠ R IPPI/Neb Khepeshe Re Ipepi reigning as the paramount leader of the IDHW N HPI ITRW/Iedjehu en Hapi Iteru became gravely concerned at the course of events that were transpiring in the south. Following the chaos of PR '3/Per-aa XIII-XVI and the ascension to hegemony of the HK3W NW X3STYW/Hekau nu Khastyu, he undoubtedly had designs on unifying the 'Two Lands' under his rule. His course of action was perhaps an attempt to arrest the current course of events in the south and to alter the conditions of political-economic life which continued to improve in the Southern lands as a result of the unification strategy of SN3XTNR 3HMS/Senakhtenre Ahmese. So perhaps in response to the rising power of W3ST/Wa-set and in an effort to strike while he felt he had the upper hand he devised his strategy. Now the Kushite Kanaanite rulers having access to the archives of the PR R`/Per Ra, in IWNW/Aunu the NIWT M R'/Niut em Ra were aware of the words of PR '3/Per-aa X3X3WR SNWSRT/


⁷⁷ Translation by the author for other translations see: A. H. Sayce (Ed.), Records of the Past: Being English Translations of the Ancient Monuments of Egypt and Western Asia Vol. I-IV (London: Samuel Bagster and Sons Limited, 1888); Gaston Maspero, History of Egypt, Chaldea, Syria, Babylonia and Assyria Vol. IV The First Chaldean Empire and the Hyksos in Egypt (London: The Grolier Society Publishers, 1903); Alan H. Gardiner (Ed.), Hieratic Papyri in the British Museum Vol. I Text (London: British Museum, 1935); James B. Pritchard (Ed.), Ancient Near Eastern Texts Relating to the Old Testament (Princeton, New Jersey: Princeton University Press, 1969); William Kelly Simpson (Ed.), The Literature of Ancient Egypt: An Anthology of Stories, Instructions, and Poetry (New Haven and London: Yale University Press, 1972); John Lawrence Foster, Ancient Egyptian Literature: An Anthology (Austin: University of Texas Press, 2001); Adolf Erman, Ancient Egyptian Literature: A Collection of Poems, Narratives and Manuals of Instructions from the Third and Second Millennia BC Aylward M. Blackman (Trans.), (New York: Kegan Paul, 2005)

Khakhaure Senusret III, of PR '3/Per-aa XII c. 2363- 2381 KC [c. 1878-1860 BCE] recorded upon a stone border marker, erected most likely after the construction of the line of fortresses at the southern frontier between Upper KMT/Kemet and Lower Kush:

"The **RSYW/Resyu** [*Kush/Kemet: Southerners*] are attentive to spoken words, to communicate with them is in their eyes to cease hostilities. Should you choose to launch an offensive against them, they will withdraw. Should you choose to pull back your forces, they will commence an assault. A people such as this one does not trust. These are a contemptible, spineless people."⁷⁸

Though the Border Stela of PR '3/Per-aa X3X3WR SNWSRT/

Khakhaure Senusret III is specifically directed upon the ,

RSYW/Resyu [*Kush/Kemet: Southern Peoples of Upper and Lower Kush*], to the Kushite Kanaanite HK3W NW X3STYW/Hekau nu Khastyu in the IDHW N HPI ITRW/Iedjehu en Hapi Iteru the RSYW/Resyu would most likely have included all of the 'original' peoples of the **INT `3T N H`PI ITRW/Inet Aat en Hapi Iteru** [*Kush/Kemet: Nile Valley*] and thus RSYW/Resyu would also encompass  I I, **ŠM`YW/Shemayu** [*Kush/Kemet:*

Southerners, People of Upper KMT/Kemet]. Meaning then that the Kushite Kanaanite HK3W NW X3STYW/Hekau nu Khastyu would not have trusted the seemingly peaceful posture of SQNR3 DHWTY `3/Seqenera Djehuty-aa,

⁷⁸ Border Stela of PR '3/Per-aa X3X3WR SNWSRT/Khakhaure Senusret III, NSW BITY/Nesu Bity, PR '3/Per-aa XII c. 2363- 2381 KC [c. 1878-1860 BCE]

knowing full well the potential power that lay behind the preponderance of human resources that a unified Upper KMT/Kemet represented. This then may have been the rationale that lay behind the actions of NB XPŠ R IPPI/Neb Khepesh Re Ipepi. NB XPŠ R IPPI/Neb Khepesh Re Ipepi and his counselors could not have chosen a more appropriate issue to pull the military forces of Upper KMT/Kemet into the battle field before they were sufficiently ready, but also, perhaps unbeknownst to them, the issue they chose would not only unify the SP3T/Sepat ruling houses behind SQNR3 DHWTY '3/Seqenera Djehuty-aa, '3HTP/Aahotep I and W3ST/Wa-set; it would also unify the grassroots as well.

To understand why NB XPŠ R IPPI/Neb Khepesh Re Ipepi's words would be so inflammatory, it is necessary to consider the spiritually symbolic role of the female hippopotami of Upper KMT/Kemet. Now T3WRT/Taweret, represented as a female hippopotamus, was venerated from time immemorial as a personification of the one Great Mama, who gave birth to the **H3PI ITRW/Hapi Iteru** [*Kush/Kemet: Nile River*] and its B'HW/Bahu, and thus ensured the fecundity of the soils of the 'Two Lands,' its provision of sustenance and its regular revitalization of the nation. Also, in the Pyramid Texts and the PRT M HRW/Pert em Heru, T3WRT/Taweret was the personification of the 'Water of Purification,' i.e., the 'Waters of Baptism' through which one was sanctified and reborn into Kuwa Wahenga, and she was additionally the provider of the sweet, nourishing milk of the lands of


SXT HTP/Sekhet Hetep; furthermore, IMWN R'/Amun-Ra, the patron Mhenga of W3ST/Wa-set, was considered to have been born of the pure water of the primordial **B'HW/Bahu** [*Kush/Kemet: Inundation*], and was, therefore the offspring of the waters of the sacred womb of T3WRT/Taweret. On the other hand, the male hippopotamus symbolically represented the chaos from which creation had emerged; as such it was a representation of the primeval waters of NW/Nu and a symbol of ST/Set whom the Kushite Kanaanites of the North worshipped exclusively. Together the female and male hippopotami represented the dance of life, its everlasting continuous beginning and perpetuation and therefore, the cryptic message of NB XPŠ R IPPI/Neb Khepesh Re Ipepi and his counselors was in effect, a veiled, execrable declaration filled with the greatest abhorrence demanding that that ceremony which was sacred to IMWN R'/Amun-Ra, and his descendants of W3ST/Wa-set should be desisted, thereby causing the people to commit sacrilege against NTR '3/Netcher-aa, through the person of the PR '3/Per-aa. Now in W3ST/Wa-set a part of the ceremony included the hunting and slaying of the male hippopotamus as a representation of ST/Set the usurper and creator of disorder and thus an act of the restoration of order. But this was not only just a demand for the cessation of the hippopotami ritual which was considered an affront to ST/Set, the exclusive God of the Kushite Kanaanites, but also, as the hippopotami symbolically represented the fertility and continued revitalization of the people through the birth of the

Beautiful Ones Not Yet Born, it was a horrid and odious ultimatum calling for the complete and total Genocide of the people of the nation, to be interpreted as the Genocide of their independence as a sovereign nation or the biological extermination of the peoples of the land should they refuse.

Judging from the remains of SQNR3 DHWTY '3/Seqenera Djehuty-aa it would seem that his response was to strike forth in the War for National Liberation of Upper and Lower KMT/Kemet. Together with his son W3DXPRR Q3MS/Wadjkheperre Kamese, SQNR3 DHWTY '3/Seqenera Djehuty-aa launched a two pronged assault back by the full united power of Upper KMT/Kemet against the dazed and bewildered Kushite Kanaanite HK3W NW X3STYW/Hekau nu Khastyu. In one of the early military clashes, it appears that the forces under the command of SQNR3 DHWTY '3/Seqenera Djehuty-aa may have been routed after many early advances. It further appears that either SQNR3 DHWTY '3/Seqenera Djehuty-aa died in combat or was executed after being captured by the military forces of NB XPŠ R IPPI/Neb Kheperh Re Ipepi. With the remaining forces still in the field under the command of W3DXPRR Q3MS/Wadjkheperre Kamese, the great NSYT/Nesyt '3HTP/Aahotep I, took the reins of state and assumed leadership of the nation. For in the atmosphere following the fall of the courageous SQNR3 DHWTY '3/Seqenera Djehuty-aa in the War of National Liberation fractures began to show amongst the nobility. Of the mighty acts of '3HTP/Aahotep I

it is written upon a Stela erected in the IPT ISWT/Ipet Isut of W3ST/Wa-set
by NBPHTIR AMS/Nebpehtire Ahmese I that:

"['3HTP/Aahotep I] she it was who maintained the traditional sacraments and ceremonies [*commemorating the Wahenga na Wahenguzi*] and with discretion administered and protected KMT/Kemet. She has provided for the needs of the warriors of KMT/Kemet and kept watch over them. They who had been captured, but had escaped, she sought them out and returned them; even more, she it is who recovered the absconders from the national army. She has made Upper KMT/Kemet tranquil by driving out the insurrectionists."⁷⁹

For her actions in provisioning and supervising the army of W3ST/Wa-set, securing captives, returning military deserters and masterfully quelling insurrectionary forces that arose perhaps in the wake of the death of SQNR3 DHWTY '3/Seqenera Djehuty-aa, '3HTP/Aahotep I was three times awarded the highest military award for valor on the field of battle in defense of the nation of Kushite KMT/Kemet, the Order of the , 'FF/Afef

[Kush/Kemet: Golden Jewelry in the form of a stylized Fly].

W3DXPRR Q3MS/Wadjkheperre Kamese returned to W3ST/Wa-set and with the aid of '3HTP/Aahotep I was firmly established upon the throne of Upper KMT/Kemet. At which point we have evidence that the following took place as W3DXPRR Q3MS/Wadjkheperre Kamese began to consider the political-economic position of the entire land of KMT/Kemet from the coasts

⁷⁹ For Medu Neter text transcript see: George S. Teindorff, Urkunden des Aegyptischen Altertums Vol. XX-XXI (Leipzig: J.C. Hinrichs, 1904) pp. 10-16; Kurt Sethe and Wolfgang Helck, Urkunden der 18. Dynastie: Historisch-biographische Urkunden Vol. V (Leipzig: J.C. Hinrichs, 1906) pp. 4-14.

of the IDHW N HPI ITRW/Iedjehu en Hapi Iteru to the fortified borders with
Lower Kush:

**The Liberation Chronicles of W3DXPRR Q3MS/Wadjkheperre Kamese
recorded on the first of two Stone Stela erected in the Temple of
IMWN R'/Amun-Ra in the Holy City of W3ST/Wa-set c. 2691 KC
[c. 1550 BCE]:**

"Year three of the sovereign HRW/Heru, he who is manifest upon the throne
of the **T3WI/Tauī** [*Kush/Kemet: The Two Ladies*], the twin majestic pillars;
HRT NBW/Heret Nebu [*Kush/Kemet: The Golden Heru*], he who makes
tranquil the Two Lands, the King of Upper and Lower KMT/Kemet S3 R'
W3DXPRR Q3MS/Wadjkheperre Kamese, receiving life, venerated by
IMWN R'/Amun-Ra, sovereign of the Thrones of the Two Lands, the image of
R'/Ra, everlasting!

A powerful King, springing from the soil of W3ST/Wa-set, W3DXPRR/
Wadjkheperre receiving life everlasting, a King of M3'T/Maat!
R'/Ra has anointed him King and R'/Ra has sanctioned and endorsed for
W3DXPRR/Wadjkheperre triumph in the righteousness of M3'T/Maat!

The righteous King in the royal residence at W3ST/Wa-set did assemble the
Council of Elders, who were his administrative staff and said unto them, 'Help
me to understand the reason for the power of the kingdom. Why does it
exist? There is a King in **HWT WRT/Hut Weret** [*Kush/Kemet: Avaris*] and
another in Upper Kush and I am here in between them, an Black Asiatic and an
Upper Kushite. The two have carved out a piece of KMT/Kemet separating portions
of my land from me.

It is not possible to safely travel through the land to MN NFR/Men Nefer, even
though it is within the land and waters of KMT/Kemet. The Black Asiatic has even
taken **XMNW/Khemenu** [*Kush/Kemet: Hermopolis*]. None is able to establish
themselves while they are pillaged and devastated by the raids of the Black Asiatics.
I shall struggle in war with the Black Asiatic, in close quarters combat, that I may
disembowel him. It is my intention to liberate KMT/Kemet and to bring suffering and
affliction upon the remnant of the Black Asiatics.'

The Council of Elders considered the words of W3DXPRR Q3MS/Wadjkheperre
Kamese, their import and implications and then responded saying, 'To the
borders of **KIS/Kis** [*Kush/Kemet: Cusae*] the land and waters are controlled
by the Asiatics and all the land speaks of one accord on the matter. As for
us we are prospering well in our domains here in Upper KMT/Kemet:
3BW/Abu [*Kush/Kemet: Elephantine Island*] is prosperous and secure and
we have the allegiance of all the peoples of the north as far as KIS/Kis.

There the unencumbered land is ploughed, fertilized, planted and harvested for us,
and we feed our livestock in the marshlands of the north, all the while feed is
sent to us for our pigs. Our herds have not been seized, and eaten.
NB XPŠ R IPPI/Neb Khepesh Re Ipepi has control of the IDHW N HPI
ITRW/Iedjehu en Hapi Iteru. We have Upper KMT/Kemet. This profitable
state of affairs, we should upset only if the Black Asiatic moves in opposition to us,



only then should we be hostile to them.'

The words of the Council of Elders vexed W3DXPRR Q3MS/Wadjkheperre Kamese deeply, and he responded in this manner, 'Your suggestions are contrary to my thoughts. They that divide my land with me shall at no point ever honor and show deference to me, not NB XPŠ R IPPI/Neb Khepesh Re Ipepi nor the Black Asiatics who are with him. Therefore, I shall lead a naval expedition north to make war upon the Black Asiatics and we shall be triumphant. If the Black Asiatic has the intention of living at peace in the land of my Wahenga, then I shall expel him and his people causing much woe among them and freeing the entire land of KMT/Kemet.

The extremely powerful and confident sovereign in W3ST/Wa-set, W3DXPRR Q3MS/Wadjkheperre Kamese, the mighty guardian of KMT/Kemet: 'I journeyed to the north land, for I was powerful enough to wage war on the Asiatics and I had been inspired by the words of the Oracle of IMWN R'/Amun-Ra, the righteous one of M3'T/Maat, and was directed to go forth triumphantly. The valorous, audacious and indomitable warriors of my army went before me in the power of the fire of R'/Ra. The skilled valorous archers of the Kushites of MDJ3Y/Medjay excellent marksmen all, were at the prow of our naval vessels, their purpose was to locate the Asiatics in their fortifications near the landing points and to force them back from their strategic positions. East and West of the landing there was much to eat, and our hosts searched about everywhere for victuals and supplies.

I took with me a well-equipped, experienced contingent of the MDJ3Y/Medjay archers during daytime reconnaissance-in-force in the vicinity of the city of NFRWSI/Nefrusi. We came upon the collaborator, TTI/Teti, the son of PPI/Pepi in the city of NFRWSI/Nefrusi. We kept him bottled up in NFRWSI/Nefrusi, preventing its evacuation while additional forces were deployed to drive back reinforcements from the Asiatics who had endured in KMT/Kemet. It was TTI/Teti, the son of PPI/Pepi who had turned NFRWSI/Nefrusi into a safe haven for the Asiatics.

Following the success of these first forays, I rested contentedly that night on my flag-ship. At the first light of the day, I commenced the attack upon TTI/Teti, the son of PPI/Pepi and NFRWSI/Nefrusi with the speed and daring of a falcon. By the time of the morning meal, I launched the final assault. I dismantled the walls of the city and slaughtered many of its inhabitants, and finally I had his spouse brought to me in subservience at my camp by my boat on the banks of the river. The warriors of my army divided the war booty as lions divide the carcass of their prey, taking some as bond servants, livestock, milk, the fattest parts of the slaughtered meat, and honey while dividing amongst themselves the property of the citizens, in all merriment.

The entire vicinity of NFRWSI/Nefrusi all of its villages quickly submitted to my authority. It was not long before other cities were enveloped and reduced to submission. Some cities and there surrounding villages were evacuated, all people having fled inside the city walls those reconnoitering in the valley they discontinued their efforts, and the people of the valley they abandoned their property.

**The Liberation Chronicles of W3DXPRR Q3MS/Wadjkheperre Kamese
recorded on the second of two Stone Stela erected in the Temple of
IMWN R'/Amun-Ra in the Holy City of W3ST/Wa-set c. 2691 KC
[c. 1550 BCE]:**

"...Reports of your defeat reached your city: though your army is in the field yet they retreat in the face of my warriors, your area of control is greatly reduced; your futility as an effective leader has made me supreme to the point that you must request of me the space where you will be slain. Turn to your rear, even there my forces place you in peril. The women of HWT WRT/Hut Weret will not give birth, their hearts shall fail them, when they hear the thunderous sound of my armies.

Next, I arrived at PR DDQN/Per-Djedken, in joyous spirits, so that through anticipation of death, I would cause NB XPŠ R IPPI/Neb Kheperh Re Ipepi to experience anxiety, that prince of Kanaan who is of delicate Arms, who devises might plans which never come to fruition. I then put in at the southern city of YNYT/Yenyet and greeted the people who were loyal to me. I then organized the liberation armada which was well equipped. I arranged the ships in a line and placed my ship in the lead, laying in the course with my standards flying above as a falcon, with my golden flag-ship blazoning the way like a divinity in the forefront. I had the troop transport ship moored at a suitable place near cultivated fields with the armada laid in behind it. It was a scene like the sparrow-hawk that pulls up plants near the plains of HWT WRT/Hut Weret.

I did see the women of NB XPŠ R IPPI/Neb Kheperh Re Ipepi on the roof of his palace, and looking out of their windows, they were not moved as they looked upon me, through the holes in the walls like small animals and saying, 'He is agile.'

Consider that I have arrived as a man of great achievements! All that is left of the land is in my control, and my actions are completed successfully. With the everlasting IMWN R'/Amun-Ra as witness, you will not safely leave the confines of your city, to step upon the surrounding fields even should I leave, you shall not do so. Are you agitated you odious Asiatic. See how I consume the wine produced by my captive Asiatics, from the produce of the land planted by you. I have destroyed your places of rest, harvested your trees, thrust your women into my ships. I have taken your prized horses and I have filled the holds of the ships of my armada with gold, lapis lazuli, silver, turquoise, innumerable bronze axes, moringa oil, incense, meat, honey, willow, box-wood...all the best of the products of Kanaan. I have taken all of it and caused HWT WRT/Hut Weret to be impoverished.

The Asiatic is destroyed! Are you agitated you odious Asiatic? You who were once sovereign from XMNW/Khemenu to PI HT HRW/Pi-Het Heru. And HWT WRT/Hut Weret I left it desolate with no citizens, their cities And homes, I put to the flames until nothing was left but heaps of ruin. I, all this I did as repayment for the devastation they caused in KMT/Kemet. All who had collaborated with the Asiatics had betrayed KMT/Kemet, their Mother.

During this time I took captive a royal courier from HWT WRT/Hut Weret as he journeyed south to Kush with a written message, on it. I found the writing of NB XPŠ R IPPI/Neb Kheperh Re Ipepi, the sovereign of HWT WRT/Hut Weret and the message read, 'S3 R'/Sa Ra, NB XPŠ R IPPI/Neb Kheperh Re Ipepi does greet you the ruler of Kush. Why have you not informed me of your ascension? Have you seen what KMT/Kemet has done? The sovereign W3DXPRR Q3MS/Wadjkheperre Kamese, the powerful is dispossessing me of the IDHW N HPI ITRW/Iedjehu en Hapi Iteru. I have not done anything to him that resembles his acts towards me. He has devastated the Two Lands and caused much woe, both to my land and yours; he has laid them waste. Quickly venture forth into the IDHW N HPI ITRW/Iedjehu en Hapi Iteru. Do not be cautious. He is here now. No one will prevent your march. I will occupy him until your arrival. Together we shall partition the cities of KMT/Kemet and **XNT HN NFR/Khent-Hen-Nefer** [*Kush/Kemet: Lower Kush*] shall rejoice.'

W3DXPRR Q3MS/Wadjkheperre Kamese, the powerful one who brings Retribution for injustice: 'I immediately took control of the northern Deserts and the southern lands and maintained naval superiority upon the River and there was then no passage for the Kushites. I maintained a tight control on the army.

My focus is never distracted from what causes me concern. NB XPŠ R IPPI/Neb Kheperh Re Ipepi was in awe of me as I journeyed north upon the river. We had not yet engaged in combat this was even before he saw my armies. At the sight of me he begged help from Kush. However, I interrupted his plea and never did it see Kush. I had it returned to NB XPŠ R IPPI/Neb Kheperh Re Ipepi near the city of 3TFIH/Atfih. My triumph left him in shock, his body was in pain as his courtier described what I had achieved at **H3RD3I/Hardai** [*Kush/Kemet: Cynopolis*] a city that formerly was in the domain of NB XPŠ R IPPI/Neb Kheperh Re Ipepi. I sent my strongest contingent to DSDS/Djesdjes and I went to S3K/Sako. Thus no enemy force could threaten my rear. Then in peace I marched south crushing all of the enemy I encountered.

This trip south was for W3DXPRR Q3MS/Wadjkheperre Kamese, Life, Prosperity and Health, joyous with his triumphant army in the lead. There were no deaths or injuries, no internal conflicts, no woe. The fleet was docked in the homeland during the season of 3XT/Akhet. All were happy, food was plentiful the banks of the river were decked in celebration, W3ST/Wa-set was in festival, the citizens celebrated my return, none was sad. To IMWN R'/Amun-Ra were burned incense in his Temple where it is taught that one should receive the good, even as he bestows the sword on the son of IMWN R'/Amun-Ra, Life, Prosperity and Health, the King W3DXPRR Q3MS/Wadjkheperre Kamese S3 R'/Sa Ra, the powerful, who unified the south and drove the Asiatic from the north, who did take possession of the land by force, who is given life, endurance, supremacy and joy with this K'/Ka like R'/Ra everlasting.

W3DXPRR Q3MS/Wadjkheperre Kamese directed the SP3T/Sepat leader, the official of the personal affairs of the Great House, the Chief official of the land, the military leader, the superintendent of messengers, the Keeper of the Royal Seal, WSR NSI/User Neshi, all the acts of W3DXPRR Q3MS/Wadjkheperre Kamese accomplished in war have them inscribed upon a Stela, and have it erected in **IPT ISWT/Ipet Isut** [*Kush/Kemet: The Most Select of Places, Karnak Temple Complex*] in W3ST/Wa-set for posterity. Then WSR NSI/User Neshi responded to the King: 'I shall complete all that you have said to your contentment.'⁸⁰

W3DXPRR Q3MS/Wadjkheperre Kamese assumed administrative leadership of KMT/Kemet reigning for approximately half a decade and continued the War of Liberation. As we see from his inscriptions he had to overcome first the complacency of the elites of Upper KMT/Kemet who were well placed in the SP3T3/Sepats of Upper KMT/Kemet and in the institutions of the HWT PR 'NX/Hwt-Per-Ankh. Once having overcome this opposition he led successful campaigns in the north victoriously crushing the Kushite Kanaanite HK3W NW X3STYW/Hekau nu Khastyu in battle after battle and also preventing an alliance between the Kushite Kanaanites and the nations of Lower Kush. Having subdued all of the territories formerly controlled by the Kushite Kanaanite HK3W NW X3STYW/Hekau nu Khastyu in the IDHW N HPI ITRW/Iedjehu en Hapi Iteru and leaving a sufficiently strong military force to lay siege to and keep the Kushite Kanaanites boxed up in HWT

⁸⁰ See W3DXPRR Q3MS/Wadjkheperre Kamese Stela Luxor Museum, Luxor Egypt and the W3DXPRR Q3MS/Wadjkheperre Kamese Tablet, erroneously called the Carnarvon Tablet in the Egyptian Museum Cairo, Egypt. This is a new translation for this text. For other translations see: Kurt Sethe and Wolfgang Helck, Urkunden der 18 Dynastie: Historisch-biographische Urkunden Vol. V (Leipzig: J.C. Hinrichs, 1906); James B. Pritchard, (ed.) Ancient Near Eastern Texts Relating to the Old Testament (Princeton, N.J.: Princeton University Press, 1969); William Kelly Simpson (Ed.), The Literature of Ancient Egypt: An Anthology of Stories, Instructions, and Poetry (New Haven and London: Yale University Press, 1972); K.S.B. Ryholt, The Political Situation in Egypt during the Second Intermediate Period c. 1800-1550 BC.(Copenhagen: Museum Tusculanum Press, 1997); Nicolas Grimal, A History of Ancient Egypt (Paris: Librairie Arthème Fayard, 1988); E.D. Oren, (Ed.), The Hyksos: New Historical and Archaeological Perspectives (Philadelphia: University of Pennsylvania Press, 1997); John Lawrence Foster, Ancient Egyptian Literature: An Anthology (Austin: University of Texas Press, 2001)

WRT/Hut Weret, W3DXPRR Q3MS/Wadjkheperre Kamese turned his full attention to the south and waged two campaigns against Utamaduni Mkubwa ya IW MIRWIW3/Iu Miruiwa with the intention of securing the Kushite KMT/Kemet borders at the old line of fortresses originally built by PR '3/Per-aa X3X3WR SNWSRT/ Khakhaure Senusret III. It is perhaps during the second campaign against the Kushites of Utamaduni Mkubwa ya IW MIRWIW3/Iu Miruiwa that W3DXPRR Q3MS/Wadjkheperre Kamese fell in battle ending his short but highly substantial and significant reign. At this point once again '3HTP/Aahotep I stepped to the fore to hold the nation together once more rallying the troops and probably engaging in successful and victorious combat in the south as well as the north. In addition she assumed the leadership of the nation as the next PR '3/Per-aa, NBPHTIR 3HMS/Nebpehtire Ahmese I was still in his minority perhaps being between seven and twelve years of age when first SQNR3 DHWTY '3/Seqenera Djehuty-aa and then W3DXPRR Q3MS/Wadjkheperre Kamese transitioned to Kuwa Wahenga leading the War of Liberation being waged against the Kushite Kanaanite HK3W NW X3STYW/Hekau nu Khastyu. This is quite possibly the second time that '3HTP/Aahotep I stepped to the forefront in the War of Liberation the first being upon the transition of SQNR3 DHWTY '3/Seqenera Djehuty-aa. This time however her regency would be longer and would entail not just leading the home forces and administering the affairs of state in the manner of Mhenga 3ST/Auset but instead would

require her presence and military skills at the front in the north in the siege of HWT WRT/Hut Weret and in the border skirmishes against the confederated nations of Lower Kush in the south. She undoubtedly prevented reinforcements from reaching HWT WRT/Hut Weret from Kushite Kanaan and solidified the logistics which kept the northern siege forces well supplied while also dealing with stragglers from the defeated Kushite Kanaanite forces still in the field. Additionally, she would have begun the reorganization of the administrative structure of the liberated areas in the greater northern theatre of military operations to begin to reintegrate them into the southern center and to dislodge any misguided citizens of KMT/Kemet who still retained an irrational loyalty to the HK3W NW X3STYW/Hekau nu Khastyu. As she had previously, she undoubtedly had to deal with insurrectionists elements that would have seen the transition of W3DXPRR Q3MS/Wadjkheperre Kamese as a golden opportunity to break away from the unified state and would have possibly sought opportunities to intrigue with the embattled Kushite Kanaanites in the IDHW N HPI ITRW/Iedjehu en Hapi Iteru. The tasks before '3HTP/Aahotep I were truly dauntless and she completed them with dexterity and skill based in the acquired knowledge of her Wahenga na Wahenguzi.

When NBPHTIR 3HMS/Nebpehtire Ahmese I came of age he took as his ceremonial sister-wife 3HMS NFRT3RI/Ahmose-Nefertari and thus established his traditional legitimacy to the throne. He also chose two true

wives 3HMS SITK3MS/Ahmose-Sitkamose, 3HMS HNWTT3MHW/Ahmose-Henuttamehu with whom he produced many children. Upon his ascension NBPHTIR 3HMS/Nebpehtire Ahmese I having been groomed by '3HTP/Aahotep I took command of the military forces of Upper KMT/Kemet and commenced the final phase of the conquest of IDHW N HPI ITRW/Iedjehu en Hapi Iteru and of Kushite Kanaan the stronghold of Kushite Kanaanite power. With W3DXPRR Q3MS/Wadjkheperre Kamese having reduced the Kushite Kanaanite forces sphere of influence to the environs of HWT WRT/Hut Weret and with '3HTP/Aahotep I having successfully maintained this military policy, NBPHTIR 3HMS/Nebpehtire Ahmese I led the rejuvenated southern military forces in the liberation of the sacred city IWNW/Aunu the NIWT M R'/Niut em Ra and after paying respects in the sacred shrines of the PR 'NX/Per.Ankh of R'/Ra, he continued on and conquered the strategic frontier fortress city of T3RW/Tcharu, which protected the main route into Kushite Kanaan that was known by the name

of the , **W3WT HR/Wawet Her** [*Kush/Kemet: The Way of*

Heru]. Next, we learn from one Mhenga 'HMS/Ahmes son of his mother, 'B'N'/Abana who served as a naval officer under NBPHTIR 3HMS/Nebpehtire Ahmese I the rest of the Liberation Chronicles:

"IMY R'H'W/Imy Ra Hau [*Kush/Kemet: Commander of the Fleet*], 'HMS/Ahmes son of 'B'N'/Abana, victorious and he says, 'I shall speak to you, my people; I shall relate to you all the good that came upon me. I was honored with The Gold of Valor before the nation on seven occasions. I was given captives

for servants and much land. The name of the valorous who accomplishes much shall endure forever.

His words are, 'I was born in NXB/Nekheb and my father served his majesty the King of Upper and Lower KMT/Kemet SQNR3 DHWTY '3/Seqenera Djehuty-aa, victorious. My father's name was B'B'/Baba son of R'YNT/Rayenet. I became a naval officer after him serving on the naval vessel **SM3/Sma** [*Kush/Kemet: Wild Bull*] under his majesty under NBPHTIR 3HMS/Nebpehtire Ahmese I, victorious, at this time I was a young man and had not chosen a wife and founded a house. After I had established a house, I did serve in the northern liberation fleet due to my boldness. I also served on land in the train of his majesty's chariot.

At the Battle of HWT WRT/Hut Weret I was dauntless in the land engagement in the sight of the King: at which point I was given command of the ship X3MMNNFR/Khamemennefer.

I then fought in the P'DDKW/Pa-Djedeku canal near HWT WRT/Hut Weret in close quarters combat and did take the hand of my opponent and had it accounted by the royal scribe, for which his majesty awarded me the 'Gold of Valor.'

When the fight renewed in HWT WRT/Hut Weret, I again engaged the enemy in close quarters and did take his hand to be accounted and his majesty awarded me the 'Gold of Valor.'

When his majesty took HWT WRT/Hut Weret, I did capture three prisoners, One man and two women and the king did give them to me as servants.

His majesty laid siege to Š'R'H'N'/Sharahana for six years then the city fell. I captured two women and took one hand. His majesty gave me the 'Gold of Valor' and the prisoners as servants.

Following the Kings victory over the MNTYW STT/Mentyu Setchet, he traveled south to XNT HN NFR/Khent-Hen-Nefer to crush the Kushites, and great was the carnage wrought by the King. At the Battle of XNT HN NFR/Khent-Hen-Nefer I took prisoner two men and gave the royal accountant three hands. His majesty awarded me the 'Gold of Valor' and two women servants. Then the King returned to Upper KMT/Kemet in great spirits and triumphant for he had defeated the Asiatics and the Lower Kushites.

From the south "T/Aata came leading a new threat, and soon his defeat was assured; he was crushed by the southern spirits and the King met him at TYNTT'MW/Tyneteta-Amu and captured him alive and all his people with him. From this engagement I captured Kushite archers when their ship was taken. His Majesty bestowed upon me five servants and a large estate in NXB/Nekheb. He

did so for all the crews of the naval fleet. Next, did the fallen TTY'N/Tetyan make rebellion and the King decimated them in combat and gave me five servants and much land more in NXB/Nekheb."⁸¹

It seems that following the capture of the strategic military fortress of I3RW/Tcharu and the cutting off of all supplies to the HK3W NW X3STYW/Hekau nu Khastyu now under the leadership of HQ3 X3SWT X3MWDI/Heka Khasut Khamudi that NBPHTIR 3HMS/Nebpehtire Ahmese I laid siege to the capital of the Kushite Kanaanites, HWT WRT/Hut Weret, and after several bloody battles occurring within three major assaults took the city. He then followed up this successful campaign by pursuing the retreating Kushite Kanaanites to the fortress in contemporary Gaza, the city of Š'R'H'N'/Sharahana and laying siege to that city for nearly a decade before it fell to him, he put the city to the flames and imprisoned the survivors. During the six year siege of Š'R'H'N'/Sharahana it is likely that the Kushite Kanaanites had to resort to extreme measures similar to those recorded by the Kushite Hebrews, concerning another siege a few centuries later in the city of Yerusalem, where the inhabitants resorted to cannibalism.⁸²

⁸¹ This is a new translation for this text. For other translations see: James Henry Breasted, Ancient Records of Egypt: Historical Documents from the Earliest Times to the Persian Conquest Vol. II The Eighteenth Dynasty (Chicago: The University of Chicago Press, 1906) pp. 6-9; Kurt Sethe and Wolfgang Helck, Urkunden der 18 Dynastie: Historisch-biographische Urkunden Vol. V (Leipzig: J.C. Hinrichs, 1906); James B. Pritchard, (ed.) Ancient Near Eastern Texts Relating to the Old Testament (Princeton, N.J.: Princeton University Press, 1969); William Kelly Simpson (Ed.), The Literature of Ancient Egypt: An Anthology of Stories, Instructions, and Poetry (New Haven and London: Yale University Press, 1972)

⁸² "Book of II Kings 6:24-7:20," William Tyndale, (Trans.) Holy Bible (London, 1530); Lancelot C. L. Brenton, (Trans.) The Septuagint: With Apocrypha (London: Samuel Bagster & Sons, Ltd., 1851); "Christian Old Testament," Holy Bible: With Apocrypha King James Version (London, England:, 1611) and New International Version (Colorado Springs: International Bible Society, 1984)

During the military liberation campaigns at HWT WRT/Hut Weret and Š'R'H'N'/Sharahana the Lower Kushites under the command of "T'/Aata took advantage of the preoccupation of NBPHTIR 3HMS/Nebpehtire Ahmese I with the war against the HK3W NW X3STYW/Hekau nu Khastyu and launched an invasion from XNT HN NFR/Khent-Hen-Nefer into Upper KMT/Kemet.

NBPHTIR 3HMS/Nebpehtire Ahmese I returned there to provide additional military aid to the forces in the south which more than likely were under the superb command of the brilliant **MWT N NSW/Mut en Nesu** [*Kush/Kemet: Mother of the King*] '3HTP/Aahotep I and 3HMS NFRT3RI/Ahmose-Nefertari.

Following the successful campaign against the Utamaduni Mkubwa ya IW

MIRWIW3/Iu Miruiwa invasion forces in Upper KMT/Kemet NBPHTIR

3HMS/Nebpehtire Ahmese I returned to the north and completed the

conquest of the IDHW N HPI ITRW/Iedjehu en Hapi Iteru and then pursued

the Kushite Kanaanites into Kanaan proper. From his victory at

Š'R'H'N'/Sharahana we know from Mhenga 3HMS PN NXBT/Ahmes Pen

Nekhbet, the , **SD3WTY BITY/Sedawety Bity** [*Kush/Kemet:*

Keeper of the Royal Seal] and , **IMY R XTMT/Imy Re Khetemet**

[*Kush/Kemet: Royal Treasurer*] that NBPHTIR 3HMS/Nebpehtire I continued

on to conquer the Kushite Kanaanite city of D'HY/Djahy located in

contemporary Syria and perhaps on to the PHR WR/Pekyاهر Wer. Having secured his northern border and extended Kushite KMT/Kemet political-economic authority to the PHR WR/Pekyاهر Wer and maybe beyond, NBPHTIR 3HMS/Nebpehtire Ahmese I then turned the full force of the renewed military might of the nation to the south and began to campaign against Kushite KMT/Kemet's former political-economic sovereigns of XNT HN NFR/Khent-Hen-Nefer in Lower Kush and successfully secured the southern border regaining the old fortresses established by PR '3/Per-aa X3X3WR SNWSRT/ Khakhaure Senusret III. At this moment internal dissent against the ascendancy of W3ST/Wa-set broke out into open rebellion against NBPHTIR 3HMS/Nebpehtire Ahmese I in Upper KMT/Kemet led by TTY'N/Tetyan. NBPHTIR 3HMS/Nebpehtire Ahmese I led the Upper KMT/Kemet forces loyal to W3ST/Wa-set and crushed the insurrection before it could spread and rip the newly unified nation asunder. NBPHTIR 3HMS/Nebpehtire Ahmese I, then, with **NSYT/Nesyт** [*Kush/Kemet: Queen*] 3HMS NFRT3RI/Ahmose-Nefertari and **MWT N NSW/Mut en Nesu** [*Kush/Kemet: Mother of the King*] '3HTP/Aahotep I reorganized the administrative apparatus of the nation restructuring the bureaucracy of both Lower and Upper KMT/Kemet to better integrate the north back into the nation and to better maintain control of the state so as to minimize opportunities for internal insurrection. In addition, they reestablished direct trade relations with international ports in places such as Kushite Minoa and

to commemorate their acts engaged in the tradition of impressive, large-scale awe-inspiring PR 'NX/Per.Ankh and Pyramid construction setting a

precedent for the new  , PR '3/Per-aa XVIII [18th Dynasty

of KMT/Kemet], which they founded.

.B

The Ayitian Revolution c. 6032-6045 KC [c. 1791-1804 CE]

"The only way we'll get freedom for ourselves is to identify ourselves with every oppressed people in the world. We are blood brothers to the people of Brazil, Venezuela, Haiti, Cuba - yes Cuba too." [Mhenga Malcolm X]

As the Maafa Mkubwa expanded to new of heights of misery for Global Afrikan peoples between c. 5991-6091 KC [c. 1750-1850 CE] and engendered renewed sustained efforts at socio-political economic military resistance and Afrikan state reformation in all quarters of the Afrikan world forcing some retrenchment by the Eurasian state funded vanguard multi-national business enterprises one particularly momentous revolutionary incident occurred initiated by Afrikan spiritual, cognitive, affective and psycho-motor physiological agency that has had multiple repercussions for Global Afrikan peoples to the present day. That incident was the Ayitian Revolution waged by organized, enslaved newly arrived West Afrikans, who were approximately seventy percent of the Afrikan population and Ayitian born Afrikans, who were roughly thirty percent of the enslaved population all

under the spiritual guidance and leadership of the Wahenga na Wahenguzi Dutty Zamba Boukman, Cecile Fatiman, Toussaint L'Ouverture, Jean-Jacques Dessalines, Henri Christophe, Alexandre Pétion and Francois Capois against the French Republic under Napoleon Bonaparte, Great Britain, the Kingdom of Spain and Polish mercenaries from 21 April c. 6032 KC [c. 1791 CE] to 1 January c. 6045 KC [c. 1804 CE].

The active use of progressive Afrikan spirituality that resulted in the Ayitian Revolution had roots in the actions of Mhenga Francios Mackandal, an Ayitian Afrikan Vodun priest and Afrikan cultural traditionalist who used Afrikan cultural traditions to unite Afrikan Maroons in socio-political economic struggle against the French on the island of Ayiti from c. 5992-5999 KC [c. 1751-1758 CE] and in Mhenga Dutty Zamba Boukman, a Ayitian Afrikan Vodun priest and Cecile Fatiman an Ayitian Afrikan Mambo, i.e. Vodun priestess, who conducted a traditional Afrikan spiritual ceremony in Ayiti in which the ritual of a Liberation Covenant was affirmed between the Wahenga na Wahenguzi, the NTR '3/Netcher-aa, the Beautiful Ones Not Yet Born and the oppressed, enslaved Ayitians. The Ayitians under the inspiration of the Wahenga na Wahenguzi acting through Zamba Boukman and Mambo Fatiman were encouraged to:

Koute lalibete nan tout kè nou! [Kiyitian Kreyol: Listen to the voice of liberty which speaks in the hearts of all of us!]

Additionally, in prayer Zamba Boukman invoked the NTR '3/Netcher-aa in the following way:

"Bon Dje ki fè la tè. Ki fè soley ki klere nou enro. Bon Dje ki souleve lanmè. Ki fè gronde loray. Bon Dje nou ki gen zorey pou tande. Ou ki kache nan niaj. Kap gade nou kote ou ye la. Ou we tout sa blan fè nou sibi. Dje blan yo mande krim. Bon Dje ki nan nou an vle byen fè. Bon Dje nou an ki si bon, ki si jis, li ordone vanjans. Se li kap kondui branou pou nou ranpote la vikwa. Se li kap ba nou asistans. Nou tout fet pou nou jete potre dje Blan yo ki swaf dlo lan zye. Koute vwa la libète kap chante lan kè nou." [Kiayitian Kreyol]

"Great God who created the earth; who created the sun that gives us light. Great God who holds up the ocean; who makes the thunder roar. Our Great God who has ears to hear. You who are hidden in the clouds, who watches us from where you are, You see all that the Whites have made us suffer. The White man's God asks him to commit crimes. But the Great God within us wants to do good. Our Great God, who is so good, so just, orders us to revenge our wrongs. It is Our Great God who will direct our arms and bring us the victory. It is Our Great God who will assist us."⁸³

This Vodun ceremony, which had many counterparts in the Afrikan continent wide multi-denominational Afrikan spiritual system, is considered a primary catalyst to the coordinated grassroots organization, mobilization and uprising that signaled the genesis of the Ayitian Revolution in c. 6032 KC [c. 1791 CE].

Though the revolutionary leader Dutty Zamba Boukman would eventually be murdered by the French colonial forces and the guidance of the Ayitian Revolution would fall into the hands of men such as Jean-Francois Papillion, Georges Biassou, who were participants with Dutty Zamba Boukman at the Bois-Caiman Vodun ceremony and later to Toussaint L'Ouverture, Henri Christophe and Jean Jacques Dessalines whose allegiance

⁸³ Paul Camy Mocombe, Carol Tomlin and Cecile Wright, Race and Class Distinctions Within Black Communities: A Racial Caste in Class (London: Routledge, 2013) pp. 191-192

to the Wahenga, Vodun spirituality and the Afrikan way was negligible to non-existent with perhaps the exception of Jean Jacques Dessalines, who is the only one of the first three leaders of the Ayitian nation, the other two being L'Ouverture and Christophe, to be declared a Saint of the Vodun faith; the ceremony and the success of the military phase of the Ayitian Revolution demonstrates operative Afrikan spiritual liberatory agency. However, even here one can see the bedevilment of the spirit of the comprador, for example, in Toussaint L'Ouverture who came to eventually rule Ayiti with his strong affinities for France and French culture probably due to his 'status' as a coachman and the suppression of the Vodun faith that he promulgated during his rule and which were continued to a lesser extent under Henri Christophe and virtually ended under Jean Jacques Dessalines.



Eurasian Revolutions c. 4311-6159 KC [c. 70-1918 CE]

"The white man knows what a revolution is. He knows that the Black Revolution is worldwide in scope and in nature. The Black Revolution is sweeping Asia, is sweeping Africa, is rearing its head in Latin America. The Cuban Revolution - that's a revolution. They overturned the system. Revolution is in Asia, revolution is in Africa, and the white man is screaming because he sees revolution in Latin America. How do you think he'll react to you when you learn what a real revolution is?" [Mhenga Malcolm X]

In c. 4311 KC [c. 70 CE] the Kushite Judean province of the Roman empire, located in contemporary Palestine with its capital of Yerusalem reeling under the heavy hand of Roman socio-political economic oppression revolted in an effort to regain their independence and so began the first of three Kushite Judean Wars of National Liberation against Imperial Rome.

For approximately two years the city of Yerusalem was besieged by the imperial armies of Rome led by the Roman general Titus Flavius Caesar Vespasianus Augustus known to Eurasian history as Vespasian and his son Titus Flavius Caesar Vespasianus Augustus, known as Titus, who in the words of E. A. Ritter, "...crucified 100 Jews a day at the siege of Jerusalem."⁸⁴ Suffering starvation and thus being forced to cannibalize their dead and living the Kushite Judean revolutionaries withstood all manner of hardship as they found the arrogant, overbearing high-handedness of the Roman imperialists to be much to bear. After four years of revolt and at the end of a two year siege, Yerusalem was sacked, and men, women and children were burned alive, hacked to pieces and crucified against the backdrop of the smoldering city. The point to be made here is that the Kushite Judeans found the oppression of the foreign government of Imperial Rome to be unjust and unbending in its decrees and policies and therefore, chose to strike for freedom knowingly facing death at the sword as opposed to a continued existence as oppressed, non-citizens of Rome fit only for enslaved labor and the paying of exorbitant taxes.

The American Revolution c. 6016- 6024 KC [c. 1775-1783 CE] is yet another example of arbitrary government that is tyrannical, unconcerned, and iron willed and through its actions forces certain of its subjects to revolt; however, due to logistics, English public opinion and the express purpose for

⁸⁴ E. A. Ritter, Shaka Zulu (London: Oxford University Press, 1991) pp. 359.

which the colonies sought to bring forth a new nation of sublime white male brotherhood, this revolt was successful; and as such, the United States of America exists. Across the Atlantic Ocean, aristocratic privileges, government contempt for the impoverished, mass poverty and starvation brought about the French Revolution of c. 6030-6040 KC [c. 1789-1799 CE]. An unyielding and unconcerned government was overturned by the French peasantry. This led to a succession of revolts and years of further turmoil and impoverishment, which culminated in the ascension to power by Napoleon Bonaparte and the eventual reestablishment of the French throne. Once again the point is that the governed in time will rise up and attempt to overthrow the arbitrary government that allows them to see that it isn't governing in their best interests.

The war of the nations of the Asian peninsula of Europe c. 6155-6159 KC [c. 1914-1918 CE] is the final example to be used as its underlying cause was governmental oppression. The occupation and oppressive measures of the rulers of the Austria-Hungarian Empire in Serbia led to the birth of Serbian nationalism, terrorism and war. Rather than being subjected to the autocratic rule of the Austro-Hungarian Empire, the Serbians struck for a short-lived freedom. The course of events that were precipitated by the Serbian nationalist assassination of the Austrian crown prince were in their beginning the result of oppressive, arbitrary government.

In these cases socio-political economic oppression led to armed revolution. The revolutionary fervor was born in part of the government, which overlooked or underestimated the power of the governed and saw itself due to the extreme imbalances within the society as having to engage in protective measures against those that were being governed. The government that travels the path of abusing the people and overtly and covertly setting itself against them will only prepare its own demise. This serves to reinforce the view that unjust government may be justly overturned by armed revolt; which consequently makes revolution at some point the only recourse of the governed to right the wrongs. Thus the socio-historical viewpoint of revolution as a necessity is littered with many examples which lead to the conclusion that oppression and the resulting socio-political economic disparity results in some type of revolution. The Russian Bolshevik Revolution [c. 1917-1923 CE], Cuban Revolution [c. 1953-1959 CE] and Chinese Communist Revolution [c. 1921-1949 CE] are only a few of the prominent examples; similarly, the socio-political philosophical viewpoint which is the basis of the socio-historical perspective has many examples concerned with the overall topic of revolution. But of the utmost importance is the issue of the relevance of revolution to Global Afrikan peoples. Angela Davis speaking specifically of the American Afrikan situation makes the case in the following manner:

"America has grown affluent with the decisive contribution of our blood and our toil. But the fruits of our labor have seldom reverted back to

us. In return for our work, we have received destitution and terror and have been consistently prevented from seizing control over the circumstances of our lives...Black people can never be truly free-economically, socially, politically-until the entire fabric of this society is first dissolved, then transformed and restructured in harmony with our needs, our interests, our dreams."⁸⁵

From these words it can be surmised that Angela Davis sees revolutionary change as the only recourse of Global Afrikan peoples.



The Afrikan Socio-political Economic Experience in the United States of America c. 5841-6261 KC [c. 1600-2020 CE]

"If slavery were abolished...the Negroes amongst us would be slaves to the social system, instead of slaves to individuals; the restrictions of the law would be more hard than the control of a master." [Mhenga John L. Carey, c. 6086 KC/c. 1845 CE]

All of the socio-political economic examples of ŠNW NW DHDH/Shenu Nu Dekyahdekyah from the War of National Liberation in KMT/Kemet to the Cuban Revolution have provided support for the proposition presented by John Locke that a people living under a government that is despotic and arbitrary will overturn that government when it's oppression causes recognized spiritual, cognitive, affective and psycho-motor physiological trauma. The hypothesis of this paper has been repeatedly stated throughout that Global Afrikan peoples have a moral duty to the Wahenga na Wahenguzi, the NTR '3/Netcher-aa and the Beautiful Ones Not Yet Born to remove the yoke of arbitrary, oppressive government. By way of a case

⁸⁵ Henry Olela and Shirley Williams (Eds.), Philosophical Inquiry: An Investigation of Basic Philosophical Presuppositions (Washington D.C.: The Institute for Services to Education, Inc., 1974) pp. 160-161

study it will be shown that the Afrikan residing in America has an ethical obligation to engage in regime change and socio-political economic regime change in the heart of the current Eurasian global imperial order. That the government of the United States of America has been arbitrary with regards to the Afrikan is undeniable. In the North American pseudo-democratic system of the United States it is a matter of socio-political economic theory only that government is of the people by the people and for the people. The government of the United States of America is representative in social and political philosophy and economically driven by a pluralist elite. The pluralist American elite originally was a white male propertied elite, but has over time coopted racial minority groups and white women in order to give the façade of change. The Eurasian pluralist elite mentality is expressed by Marimba Ani in comparison to the Afrikan as follows:

"The mode or determining structure of the western world view is that of power, control and destruction. Realities are split into pairs of opposing parts. Conventionally, one of these becomes valued, while its converse is understood as lacking value. One is "good" and the other is "bad." It then becomes necessary (valued behavior) to attempt to destroy one (the "bad"), while the other ascends to supremacy. The human response to the universe, for instance, is separated into "Reason" and "Emotion." "Reason" then becomes the valued aspect of humanity. It must be used to control or deny "emotion" in order for us to be properly human. (The African conception is quite different. In it spirit and emotion are the essence of humanness.) Other opposing pairs, in the European are "knowledge/opinion," "objective/subjective," "science/religion," "mind/body," "male/female," "man/boy," "white/black," and so forth." To the African, on the other hand, the universe is made up of complementary pairs. These "pairs" are forces, or principles of reality that are interdependent and necessary to each other, in a unified system. The Divine Essence, for instance is both female and male and therefore able to reproduce itself. It does so in the form of male and female twins that then pair in order to continue the process. The determining mode of the African world-view is harmony. In the African world-view the human and the divine are not hopelessly separated, as they are in western theology,

where the divine is defined as being the negation of all that is human. (It requires a miracle for them to interact)...⁸⁶

Mhenga Amos N. Wilson, in assessing the background of American Afrikan and Eurasian settler colonialist interaction, as the result of extensive research over several decades, concluded that there were a number of 'constants' in the historical relationship⁸⁷ between the **Mabila** [*Kiswahili: Ethnic Groups*] of Afrika and the tribes of Eurasia, in particular the historical interactions linking the two broad divisions of **Ubinadamu** [*Kiswahili: Humanity*] over the preceding half millennium. During the last five centuries the structure, function and dynamics of the socio-political communication, economic interchange and military engagements, which are defining components of the interrelations of Afrikans and Eurasians, were initiated and shaped by Eurasians according to Eurasian elite needs. The needs of Eurasians elites as delineated by Eurasian culture featured certain significant aspects which were unchanging. Given the xenophobic, violent, globally expansive for the purpose of empire-building, hegemonic nature of Eurasian culture, the preponderance of coercive force in the form of mechanized weapons on the side of Eurasian powers; and the xenophilic, socially conservative, regionally centered non-globally expansive integrated kingdoms and imperial territorial states resulting primarily from annexation

⁸⁶ Marimba Ani, Let the Circle Be Unbroken: The Implications of African Spirituality in the Diaspora (New York: Red Sea Press, 1994)

⁸⁷ "It takes two birds to make a nest." [Afrikan Proverb]

for the purpose of regional security, cooperative nature of Afrikan culture, and the near dearth of mechanized weaponry in the hands of Afrikan militaries, it is in no way ambiguous as to why the essential character of Afrikan and Eurasian interactions was so heavily weighted in favor of Eurasia. This power imbalance is especially true when one gives thought to the place and use of religion and or spiritual systems in the cultures of Afrika and Eurasia. In the cultures of Afrika spiritual systems are ways of life encompassing the entire culture used for human development, where as in the cultures of Eurasia religion are socio-political institutions used to further elite political economic imperial agendas. However, as Mhenga Amos N. Wilson stated the historical relationship has been continually defined by a series of 'constants'. These 'constants' were present in the initial phase of Afrikan and Eurasian interaction five hundred years ago and continued to be underlying factors in all subsequent socio-cultural interactions.

Mhenga Wilson is suggesting that as the external behavior of Eurasians and Afrikans toward one another appeared to change there were certain aspects of the relationship which remained consistent. More specifically, considering that the distribution of coercive power was skewed disproportionately on the side of Eurasians and therefore as a result of the successful use of that power, Eurasians occupied the dominant position in all socio-political economic interactions, and keeping in mind the correlation of dominant group power and socio-psychological act of projection or the ability

to ascribe negative behaviors onto the other subordinate party, it is more appropriate to say that as the external superficial behavior of Eurasians towards Afrikans appeared to change there were certain substantive aspects of Eurasian Afrikan interaction which remained unchanged. Provided that it is understood that Afrikan behavior is generally reactive in this exchange, due to the fundamental socio-political nature of the Afrikan culture in that it is xenophilic and none expansive, sense can be made of the wisdom of Mhenga Wilson by the apprehension of the salient aspects of the historical relationship of Eurasians and Afrikans for the previous half millennium. For it is this particular historical period of the past five hundred years that Mhenga Wilson is particularly referencing in his analysis. Against the background of the work of scholars like Mhenga Amos N. Wilson, the entire nature of the socio-political relationship that has existed between the Afrikan and the American government has been one that is incessantly marked with alienation and violent conflict. This situation remains unchanged even in the light of the superficial apparent socio-political economic change represented by the appointment of Afrikans to high positions in American government and with the supposedly momentous occasion of the election of an Afrikan as President of the United States of America. As Mhenga Amos N. Wilson prophesied two decades before the 'historic' United States Presidential election of c. 6249 KC [c. 2008 CE]:

"I often use that phrase that you hear all the time, things change to remain the same. So often you create apparent change to keep situations the same.

The European learned of course that they didn't have to maintain a direct military presence, say on the Afrikan continent or in other areas where Afrikans live in order to umm... protect their political and economic interests. So uh... you uh... you create a ruling class uh... an indigenous ruling class there, you see and there appears to be change and it is a change of a sort, however, the basic economic dominance does not change at all. I often talk about what I call the constants you see in our relationships with Europeans and it's important that we look at the constants not the superficial changes you see. And often what happens is that first the European makes superficial the Afrikan intellect and makes superficial the Afrikan intelligence so that the Afrikan can be deceived by superficial changes while the basic and fundamental relationship are not changed at all. Down at the Institute of Technology I was talking to my students the other day, 'Now your electrical engineers, but your fundamental relationship between uh... your fundamental relationship to Whites is no different from your grandparents who were in slavery, because that fundamental relationship is one of producing profits for your European masters.' And so if at some point making Blacks engineers, letting them be engineers or letting them be computer technologists or **EVEN LETTING THEM BE PRESIDENT OF THE UNITED STATES** will maintain that constant relationship that change will occur. And so often people then will respond to that apparent change and miss the fact that the fundamental relationship has not changed at all."⁸⁸

Now let us turn to a discussion of the Afrikan obligation in some historical detail.



Colonial North America c. 5841-6017 KC [c. 1600-1776 CE]

"The Black man is re-created because he's separated from his Afrikan self...that's the process. You cannot be an Afrikan and a slave at the same time." [Mhenga Amos N. Wilson]

The Eurasian settler colonial legislatures of the eastern coast of colonial North America viewed Afrikans as a near infinite source of free labor that could be enslaved with no repercussions. This position was buttressed by the common Eurasian belief that the Afrikans were inherently inferior to the Eurasians and savagely barbaric in nature. The Eurasian had originally

⁸⁸ Amos N. Wilson, WLIB Radio Interview (New York: February, 1988)

used a system of indentured servitude, whereby an individual was contracted to serve for seven years. The institution of indentured servitude was not restricted to ethnic origin, but this system proved to be too costly as those whites that were servants would sometimes break their contract and could easily blend into white society. The indigenous inhabitants of the North America were then turned to as a means of enslaved labor; however, they would escape and return to their own societies and could not be recovered. The next action taken by the Eurasian was to enslave the one ethnic group that had no perceived recourse of escape within North America and that was the Afrikan. If the Afrikan escaped he could not blend into Eurasian colonial society and it was reasoned that few would be accepted into any Native society after Eurasian propaganda regarding the Afrikan was propagated on a massive scale.

The Eurasian colonists concocted the idea of enslaving the Afrikan and denoting this enslavement as perpetual and hereditary. The Eurasian philosophy on this issue relegated the Afrikan to a sub-human characterization categorizing them as beasts of burden. For those Afrikans who were able to obtain their freedom through either payment or manumission the situation was basically the same as the following shows:

"During the colonial period, many states enacted laws to formally dehumanize the Africans, both free and slave....The province of Maryland, a large slave holding colony, enacted laws to reduce the status of free Blacks to that of a slave in any intermarriage situation....The province of Massachusetts, which

was the first to outlaw slavery, enacted laws that operated to strip free Blacks of the right to defend themselves against violent attacks by whites..."⁸⁹

In summation of this period it can be stated that the colonial legislatures viewed Afrikans in America in two ways either enslaved or semi- free. Laws were passed by colonial governments legalizing or sanctioning enslavement of the Afrikans. Those Afrikans who were free were regulated by restrictive laws and codes. The enslavement of Afrikans was perpetuated in pre-revolutionary America on a massive scale and the American pursuit of socio-political economic independence did not change this situation.



The White American War of Independence c. 6017-6030 KC [c. 1776-1789 CE]

"Every responsible member must have the courage of his [her] responsibilities, exacting from others a proper respect for his [her] work and properly respecting the work of others. Hide nothing from the masses of our people. Tell no lies. Expose lies whenever they are told. Mask no difficulties, mistakes, failures. Claim no easy victories..."
[Mhenga Amilcar Cabral]

With the high economic, social and political value placed on the acquisition, and accumulation of Afrikans as chattel property in person for the purpose of free, unpaid labor the framer of the American Declaration of Independence and of the Constitution, rather than pursuing a course of high moral accountability and spirituality, traveled a path that restricted the first fruits of socio-political economic independence and individual and group freedom for themselves and their posterity. Equality of men and the Creator

⁸⁹ Woodrow Jones, Jr., Mitchel F. Rice and J. Owens Smith, Blacks and American Government Politics, Policy and Social Change (Dubuque: Kendall/Hunt Publishing Company, 1991) pp. 14.

given rights of liberty, life and happiness were all considered to be relevant to the Eurasian land holding male elite only. In fact the following is an excerpt that was stricken from the American Declaration of Independence by those who favored the economic incentives resulting from the continued enslavement of Afrikans:

"...He (King George) has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in transportation thither....Determined to keep open a market where men should be bought and sold, he has prostituted his negative (veto) for suppressing every legislative attempt to prohibit or to restrain this execrable commerce..."⁹⁰

With the removal of this segment the American Declaration of Independence became a morally dead piece of paper. Once the American Revolution commenced and ended and American Independence had been attained the issue of a new constitution arose and once again the position of the Afrikan in American society was intentionally codified as a position of sub-humanization and inferiority.

The failure of the American Articles of Confederation led the congressional delegates to draft a new constitution for the newly independent white male dominated states. One of the major issues to be confronted was that of representation and apportionment in the new congress. Two plans were submitted to deal with these socio-political economic issues. The first was the Virginia Plan that sought representation based on state population and property. This plan was opposed by the

⁹⁰ John Hope Franklin, From Slavery to Freedom (Chicago: McGraw Hill, 1988) pp. 67

smaller states as the larger states would have controlled the national government. The second plan was the New Jersey Plan and it called for equal representation among all states. This plan was opposed by the larger states as they felt that the smaller states would dominate the larger ones in the national government.

A compromise was reached with the submission of Samuel Johnson's Connecticut Plan, which established two houses of congress; in one the representatives would be chosen based on state population and in the other an equal number of representatives would be chosen from all states. This plan created a problem for the southern states where there were fewer free whites than enslaved Afrikans in the state population. Since this was the case the northern states would have dominated the national government in representation. In a compromise the southern states were allowed to count three out of five Afrikans for every five whites in the states census for the purpose of determining representation. This clause was written into the constitution. As far as the socio-political economic trade in enslaved Afrikans was concerned the United States Constitution permitted it to continue until c. 6049 KC [c. 1808 CE] and then the national legislature could pass legislation to abolish it.⁹¹

The American Declaration of Independence as interpreted by its drafters after striking out the pertinent clauses that were concerned with the

⁹¹ Woodrow Jones, Jr., Mitchell F. Rice and J. Owens Smith, Blacks and American Government Politics, Policy and Social Change (Dubuque: Kendall/Hunt Publishing Company, 1991) pp. 15-16.

enslavement of Afrikans considered Afrikans as being sub-human and the Constitution of the United States of America sanctioned the dehumanizing condition of the Afrikan in America all the while half-heartedly seeking to begin the process of passing legislation to prohibit the trade of enslaved Afrikans two decades after its ratification; and even then enforcement of such legislation was tokenistic at best.



The American Civil War and Reconstruction c. 6101-6117 KC [c. 1860-1876 CE]

"A phase of the white problem is seen in the determination, not only to treat the Negro as a member of a child-like race, but the grim determination to keep him a child or a ward...In every advance, since emancipation, it has with true Caucasian gall, been assumed that everything must be done for him, and under no circumstances must he be allowed to do for himself. In religion, in politics, in civil and social life, he must be developed in a pen, staked off from the rest of mankind, and nursed, coddled, fed and trained by aid of the longest spoons, forks and rakes obtainable... Indeed nothing has so weighed upon the average American Christian heart as the precarious health of this infant, whom no one had the heart exactly to kill, was it possible, but whose noiseless and peaceful departure to a better world, would have been hailed with smothered sighs of intense relief." [Mhenga Richard Theodore Greener]

The major purpose for the American Civil War was to preserve the union of the former colonies; a supposed sidelight to the major concern of national unity was the emancipation of the enslaved Afrikans. This issue was used to provide a moral or humanitarian focus to the overall picture and prevent intervention by foreign powers. With the advent of the American Civil War the Union government disallowed Afrikan participation on the grounds that they did not have the necessary skills to withstand the rigors of combat. After several Confederate victories the Union government was

forced to use Afrikans in combat and then only on an experimental basis. The Union government was also befuddled on matters of whether and when an Afrikan was free or enslaved.

The Emancipation Proclamation when ratified carried absolutely no weight and was little more than a half-hearted, immoral travesty. The Confederate States of America on the other hand, only decided to allow enslaved Afrikans to fight for them in its time of crisis as the war began to turn against them. If the Union had been able to find a way to win the war without raising the issue of the enslavement of Afrikans that path would have been chosen. The Confederates for their part promised freedom to those enslaved Afrikans who fought for them, but this was simply a duplicitous ploy to attempt to turn the tide of the war. After all if Afrikans were taken as prisoners by the Confederates they were executed and stripped of their clothing and equipment. The American Civil War had as the least of its aims the abolition of the institution of the enslavement of Afrikans. The atmosphere that prevailed at its conclusion proved this point.

Following the Civil War, the Reconstruction era ushered in the 'Age of Tokenism'. During this period Afrikan enslavement was abolished and Afrikans were legally recognized as citizens and Afrikan men were given the right to vote. However, the enforcement of these rights was left in the hands of the states. Instead, of enforcing the laws passed by the national government many of the states pursued a course of lynching, mob rule and

law enforcement brutality. During this period there was little if any government intervention on behalf of the subjugated new citizens. The following excerpt from the congressional farewell address of the Afrikan Representative George H. White in c. 6142 KC [c. 1901 CE] symbolizes the political and social atmosphere of the times:

"I want to enter a plea for the colored man, the colored woman, the colored boy, and the colored girl of this country. I would not thus digress from the question at issue and detain the House in a discussion of the interests of this particular people at this time but for the constant and the persistent efforts of certain gentlemen upon this floor to mold and rivet public sentiment against us as a people and to lose no opportunity to hold up the unfortunate few who commit crimes and depredations and lead lives of infamy and shame, as other races do, as fair specimens of representatives of the entire colored race..."⁹²

Representative White went on to state that the Eurasian Congressman Kitchin of North Carolina had used all of his energy to show why Afrikans were unworthy of American citizenship and why the Afrikan was inferior to the Eurasian in all times and circumstances by bio-genetic inheritance. Kitchin further stated that the Afrikan was illiterate and was not capable of participating in the legislative, administrative and executive functions of a state. However, Kitchin believed that illiterate whites, who were unlettered and unlearned and totally ignorant of civilization and the handicraft of government, were by birthright capable of engaging in government simply because of the color of their skin. The entire opinions of the Reconstruction era may be surmised in the following manner:

⁹² Henry Olela, Social Institutions Their Nature and Change: Sequence II The Structure of Community Control (Washington, D.C.: Institute for Services to Education, 1972) pp. 46.

"After enforced debauchery, with the many kindred horrors incident to slavery, it comes with ill grace from the perpetrators of these deeds to hold up the shortcoming of some of our race to ridicule and scorn."⁹³

This then was the opinion of the members of the national government as to the status and affairs of the Afrikan that underlay all of the nation's public policy during this time and it is a tactic that is used even into the present time in post-racial America in the face of so much superficial apparent socio-political economic change.



The American Civil Rights and Black Power Movement c. 6191-6216 KC [c. 1950-1975 CE]

"I trust that my use of the words such as 'capitalism', 'imperialism', and 'neocolonialism' will not be deemed as a cover for sinister intent. My indulgence in those terms is aimed at opposing a system which is barbarous and dehumanizing – the one which snatched me from Africa in chains and deposited me in far off lands to be a slave beast, then a sub-human colonial subject, and finally an outlaw in those lands. Under these circumstances, one asks nothing more but to be allowed to learn from, participate in and be guided by the African Revolution in this part of the continent; for this Revolution here is aimed at destroying that monstrous system and replacing it with a just socialist society." [Mhenga Walter Rodney]

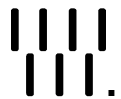
From c. 6191 KC [c. 1950 CE] through the c. 6216 KC [c. 1975 CE] was the era of the American Civil Rights and Black Power Movement. This period was categorized by Reconstruction era type methods of political protest such as: sit-ins, mass marches, etc. Grudgingly the government moved a little enacting in altered form some of the initiatives pursued by the Civil Rights establishment and using them as a counterweight to the Black Power Movement advocates but, then came the counter-revolutionary tactics

⁹³ Ibid, pp. 49

of c. 6221 KC [c. 1980 CE] with its retrogressive socio-political economic ideology born in the post-Civil War Reconstruction era and then the continued regression beginning c. 6231 KC [c. 1990 CE] with riots and socio-political economic stagnancy. The era of the American Civil Rights and Black Power Movement reemphasized a point that was in evidence from the founding of the United States. It is best expressed in the following way:

"Our nation is moving toward two societies, one black, one white, separate and unequal. Yet these two nations, these two separate societies, have existed from the start. And, to be utterly frank, their relations have never been amiable."⁹⁴

In conclusion, the government that governs Afrikans in America never cared for or even considered Afrikans in any moral manner. This government has been and continues to be highly hostile to Afrikans and has always been in a state of war with Afrikans.



ŠNW NW DHDH/ Shenu Nu Dekyahdekyah: The Moral Response of the Afrikan

"By what standard of morality can the violence used by a slave to break his chains be considered the same as the violence of a slave master?" [Mhenga Walter Rodney]

As was previously stated John Locke's proposition on the right of the oppressed to revolt is exemplified in the relationship of Afrikans to the government of the United States of America. By reason of a long history of abuses Afrikans in America would be philosophically justified if ŠNW NW

⁹⁴ Andrew Hacker, Two Nations Black and White, Separate, Hostile, Unequal (New York: Ballantine Books, 1992) p. vii.

DHDH/ Shenu Nu Dekyahdekyah with the intentionality of implementing a new socio-political economic order were pursued. And with regard to the overall proposition on the dissolution of unjust government the Afrikan in America is perhaps the best existing example. The Afrikan is justified in choosing ŠNW NW DHDH/ Shenu Nu Dekyahdekyah to dissolve the American government for the following reasons:

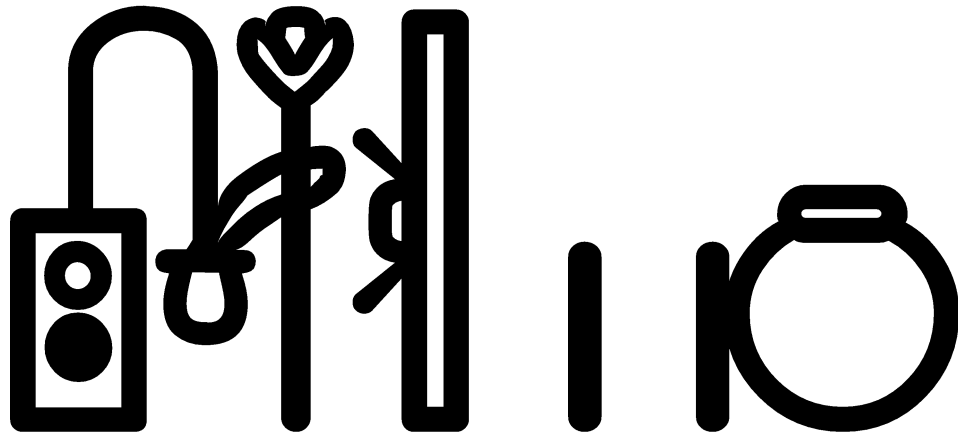
1. The Eurasian governments participated in and continue to participate in the conquest and exploitation of the Afrikan homeland. To wit, the Afrikan had his homeland conquered by Eurasians and was captured, enslaved, forcibly transported for labor with his homeland being colonized and later neo-colonized;
2. As a result of these socio-political economic incidents the Afrikan is a prisoner of an undeclared war and therefor it is the duty of every Afrikan to undermine, cripple and replace in any way, shape and form any and all of the socio-political economic institutions of the enemy;
3. The governments under which the Afrikan now finds himself were designed and implemented without the voice or consent of the Afrikan;
4. This being the case the Afrikan is being governed by an entity that they are not a part of and since the government is not of the Afrikan people by the Afrikan people and for the Afrikan people the Afrikan is not obligated to obey it's decrees in any way;
5. Every action that is taken by the government that concerns the Afrikan is comparable to the actions of a country that has colonized, neo-colonized or militarily occupied another country;
6. With the actions of the government being of this nature it is the duty of the Afrikan to seek decolonization and to expel the power that is in military occupation.

The Afrikan is further justified in seeking ŠNW NW DHDH/ Shenu Nu Dekyahdekyah for the Afrikan is constantly depicted as drug dealers, drug users, womanizers, whores, unfit mothers, delinquent fathers, murders, rapists, uneducated, illiterate, immoral, lewd, lascivious and the like. Afrikans are depicted as such by the socially constructed society and government is nothing more than the mirror reflection of the spiritual, cognitive, affective and psycho-motor physiological thoughts of the dominant group in society. These points reinforce the statement that the right to end government jurisdiction over a people is the right of the governed. Since government is installed and governed by people, it is the job of the people to correct a government, which strays from the just path as to do so ensures the safety of all the governed. To refuse the obligation forces men to react in a manner that is comparable to a cornered wild animal.

At this time it is necessary to mention that the majority of Afrikans for example those in America do not seek armed ŠNW NW DHDH/ Shenu Nu Dekyahdekyah as the answer to their socio-political economic problems and this is born in part of the highly spiritual nature of Global Afrikan peoples and also as a result of the manner in which the colonized and neo-colonized religions of Christianity, Judaism and Islam were re-introduced to conquered Afrikan peoples. When ŠNW NW DHDH/ Shenu Nu Dekyahdekyah is mentioned by many Afrikans it is mentioned with the divine meaning of the word. ŠNW NW DHDH/ Shenu Nu Dekyahdekyah from this paradigm is seen

as a natural circuit in the cycle of the life of humanity and human socio-political economic constructions: where once the beginning was the end, now the end is the beginning. It is the natural order of creation and will be incessant and involuntary in its movement. In the Afrikan mind what will be has been divinely foretold and cannot be stopped.

It is from this spiritual, cognitive, affective and psycho-motor paradigm that one may comprehend that the philosophies of governmental dissolution as proposed by the Eurasian John Locke when applied to Global Afrikan peoples like the Afrikans in the United States of America justify the right of the Afrikan to revolt against a government that has from its inception seen Afrikans as less than human. This socio-political economic philosophy expounded finds its soul in all of the ancient and sacred literature of the Wahenga na Wahenguzi of Global Afrikan peoples; therefore, the socio-political economic philosophy itself is not new, but is the work of the oppressed themselves.



SŠ NW/Sesh Nu

[Kush/Kemet: Second Essay]



HWT NW R NW IMYW H3T/Hüt Nu Re Nu Imyu Hat
[Chapter of the Words of the Ancestors Concerning]



**Socio-Political Economic
Re-construction, Nation-Building & the
Parameters of Authentic Wafrika Weusi
Global SB3/Seba:**

**Re-creating an Wafrika Weusi Grassroots
Oriented Pan-Afrikan SB3/Seba Policy
Agenda for the Re-establishment of
Wafrika Weusi Global Power in the
62nd Century KC [21st Century CE]**

Ufupisho

[Kiswahili: Synopsis]

The socio-political economic, sociological, psychological, socio-historical, philosophical, physiological, chemical and theological liberation of Global Wafrika Weusi nations from two and half millennia of domination by Eurasian imperialist socio-political economic power elites, currently exemplified in the structural and functional nature of the global socio-political economic and political power relationships associated with globalization, have far reaching implications for Afrikan educational philosophy and praxis. The transformation of the present educational policy agenda of Global Wafrika Weusi peoples requires the reconstruction of the Euro-centrally contrived 'domain of discourse' within which the current discussion, debate, policy design, implementation and evaluation initiatives occur. This then suggests an Afrikan-centered philosophical frame of reference evolving out of the Afrikan historical experience. In this light this paper utilizes Applied General Systems Theory and socio-historical analysis methodology within the integrative philosophical framework of the KMT/Kemet cosmological concept of M3'T/Maat, to analyze the impact of Eurasian educational policies in Global Wafrika Weusi Nations and nine key areas around which a Pan-Afrikan educational policy agenda could be focused.

I.

Utangulizi [*Kiswahili: Introduction*]

"Aachaye kweli huirudia." [Kiswahili Proverb]

"We aim, politically, at government of the Africans by the Africans, for the Africans, with everybody who owes his only loyalty to Africa and who is prepared to accept the democratic rule of an African majority being regarded as an African." [Mhenga Mangaliso Sobukwe]

Twenty-five hundred years ago c. 3716 KC [c. 525 BCE]⁹⁵ an imperial coalition of the Kingdom of mulattosized **Wafrika Weusi** [*Kiswahili: Black Afrikan*] Persians and descendants of Indo-European Russian Steppe nomads represented by the Kingdom of the Medes successfully routed the armies of **KMT/Kemet** [*Kush/Kemet: Ancient Egypt*], one of the earliest and greatest pluralist global powers of **Afrika Nyeusi** [*Kiswahili: Black Afrika*],⁹⁶

⁹⁵ In this article two calendars will be presented as a guide to recorded events. One is the Julian calendar to which all in the Eurocentric countries and their former colonies are familiar with. Its divisions used here are BCE, Before the Common Era and CE, the Common Era. The second calendar is labeled KC, for Kemet/Kush Calendar. This Kemet/Kush calendar was based on the Sopdet Year [Sothic Cycle]. The German Egyptologist Eduard Meyer of the Berlin School of Egyptology developed the Sothic Theory in 1904. See: Eduard Meyer, *Ägyptische Chronologie*, (Akademie der Wissenschaften: Berlin, 1904). The Sothic Theory is based on the 1,460 year cycle of the star Sopdet [Sirius]. The Peret Sopdet, heliacal rising of Sopdet, is mentioned in many Kemetic documents as occurring in the same observational position every 1,460 years would occur on the Wep Renpet or Kemetic New Year. The earliest Sopdet Year as calculated by Eduard Meyer occurred in c. 4241 BCE, with a second Sopdet Year occurring in c. 1461 KC [c. 2780 BCE] during the 4th Kemetic Dynasty. Another Sopdet Year is stated to have occurred during the 12th Dynasty in the seventh year of Per-aa Sesotris III according to the Illahun Papyrus. The Eberus Medical Papyrus also states that a Sopdet Year occurred in the ninth year of the 18th Dynasty Per-aa Amenhotep I. By dating Afrikan history from an Afrikan time-frame the contemporary events discussed occur in the, conservatively speaking, 62nd century of Afrikan Global history.

⁹⁶ The multiple Mabila who founded and formed the nucleus of Utamaduni Mkubwa ya KMT/Kemet are the Wahenga na Wahenguzi of all of the Afrikan peoples who originated in the southern part of the continent including but not limited to the Wazulu, Wahehe, Wanyakusa, Wafulani, Wabambara, Wamasai, Wasomali, Wahausa, Waigbo, Wayoruba, Wabambuti, Waashanti, Wagwari, Wasoto, Wanath, Wagbaya, Wabobo, Wahutu, Watutsi, Waxhosa, Wachewa, Washona, Wachokwe, Wawolof, Wayao, Wabemba, Wuluba, Walunda, Waluvale, Waafar, Waakan, Wamandinka, Waserer, Watonga, Wakuranko, Wangombe, Watswana, Wavai, Waloko and Wakongo. John D. Baldwin, *Pre-historic Nations or, Inquiries Concerning Some of the Great Peoples and Civilizations of Antiquity and Their Probable Relation to a still Older Civilization of the Ethiopians or Cushites of Arabia* (New York: Harper and Brothers Publishers, 1877); Earnest A. Wallis Budge, *The Egyptian Sudan: Its History and Monuments*

established, developed and maintained by Wafrika Weusi, an exemplar of **Utamaduni Mkubwa ya Afrika** [*Kiswahili: Afrikan High Culture, i.e. Civilization*]; and sacked **W3ST/Waset** [*Kush/Kemet: Ancient Egyptian Thebes, Luxor-Karnak*] the capital and Holy City of the **Watu Weusi** [*Kiswahili: Black People, i.e. Blacks*]. This act ended over ten thousand

(London: Kegan, Paul, Trench, Trubner and Company Limited, 1907) pp. 505-507; Rufus L. Perry, The Cushite; or, The Children Of Ham, As Seen By The Ancient Historians and Poets (Brooklyn: Brooklyn Literary Union, 1887); William Leo Hansberry, Africa and Africans as Seen by Classical Writers, Volume II, Pillars in Ethiopian History Joseph E. Harris (Ed.) (Washington, D.C.: Howard University Press, 1977) pp. 3-16; John G. Jackson, Introduction to African Civilizations (Secaucus, NJ: Carol Publishing Group, 1994); Willis N. Huggins Ph.D. and John G. Jackson, An Introduction to African Civilizations (New York, 1937); Cheikh Anta Diop, The African Origin of Civilization Myth or Reality (Chicago: Lawrence Hill Books, 1974); Yosef ben-Jochannan, Africa Mother of Western Civilization [1971] (Baltimore: Black Classic Press, 1988); Houston, Drusilla Dunjee, Wonderful Ethiopians of the Ancient Cushite Empire (Oklahoma: Universal Publishing Company, 1926); Maulana Karenga, Introduction to Black studies (Los Angeles: The University of Sankore Press, 1994); John G. Jackson, Man, God, and Civilization (Chicago: Lushena Books, 2001); Cheikh Anta Diop, Civilization or Barbarism - An Authentic Anthropology (Brooklyn, NY: Lawrence Hill Books 1991); Chancellor Williams, The Destruction of Black Civilization: Great Issues of a Race Between 4500 B.C. and 2000 A.D. (Chicago: Third World Press, 1971); Yosef ben-Jochanan, Black Man of the Nile and His Family: African Foundations of European Civilization and Thought [1972] (Baltimore: Black Classic Press, 1989); Yosef ben-Jochanan, The Black Man's Religion Vol. I African Origins of Major Western Religions [1970] (Baltimore: Black Classic Press, 1991); Yosef ben-Jochanan, The Black Man's Religion Vol. II The Myth of Genesis and Exodus and the Exclusion of their African Origins [1970] (Baltimore: Black Classic Press, 1996); Yosef ben-Jochanan, The Black Man's Religion Vol. III The Need for a Black Bible [1970] (Baltimore: Black Classic Press, 1996); Yosef ben-Jochannan, and John Henrik Clarke, New Dimensions in African History: The London Lectures of Dr. Yosef Ben-Jochannan and Dr. John Henrik Clarke (Trenton, NJ: Africa World Press, 1990); John G. Jackson, Ethiopia and the Origins of Civilizations (New York: 1939); Chancellor Williams, The Rebirth of African Civilization (United Brothers and Sisters Communications Systems, 1993); J. A. Rogers, 100 Amazing Facts About The Negro (St. Petersburg, FL: Helga M. Rogers, 1957); Cheikh Anta Diop, Precolonial Black Africa: a comparative study of the political and social systems of Europe and Black Africa, from antiquity to the formation of modern states. Trans. Harold J. Salemsen, (Westport, Conn.: L. Hill, 1987); Cheikh Anta Diop, Black Africa: the economic and cultural basis for a federated state Trans. Harold Salemsen (Westport, Conn.: Lawrence Hill & Co, 1978); John Henrik Clarke, African People in World History (Philadelphia, PA: Black Classic Press, 1991); John Henrik Clarke, Africans at the Crossroads: Notes for an African World Revolution (Trenton, NJ: Africa World Press, 1991); John Henrik Clarke, Christopher Columbus and the Afrikan Holocaust: Slavery and the Rise of European Capitalism (Brooklyn, NY: A and B Books, 1992); Clyde Ahmad Winters, Egyptian Language: The Mountains of the Moon, Niger-Congo Speakers and the Origin of Egypt (Uthman dan Fodio Institute, 2013); Clyde Ahmad Winters, Before Egypt: The Maa Confederation, Africa's First Civilization (Uthman dan Fodio Institute, 2013); Clyde Ahmad Winters, The Ancient Black Civilizations of Asia (Uthman dan Fodio Institute, 2013); Clyde Ahmad Winters, African Empires in Ancient America (Uthman dan Fodio Institute, 2013); Clyde Ahmad Winters, The Kushite Prince Akinidad: And the Roman-Kushite War (Uthman dan Fodio Institute, 2013); Clyde Ahmad Winters, Meroitic Writing and Literature (Uthman dan Fodio Institute, 2013); Clyde Ahmad Winters, Atlantis in Mexico: The Mande Discovery of America (Uthman dan Fodio Institute, 2013)

years c. 12759-3716 KC [c. 17000-525 BCE]⁹⁷ of the undisputed global predominance of Utamaduni Mkubwa ya Afrika Nyeusi and effectively began the sustained Eurasian onslaught of Wafrika Weusi populations and the conquest and domination of the lands of the Watu Weusi.

When considering the resulting spiritual-religious, cognitive, affective and psycho-motor physiological enshacklement of Wafrika Weusi and the necessity of socio-political, socio-economic, psycho-historical, psychological, physiological, bio-chemical and theological liberation of the intelligentsia and peasantry of Global Wafrika Weusi Nations⁹⁸ from two and a half millennia of domination by Eurasian power elites, a situation currently exemplified in the structural and functional nature of the global economic and political power relationships associated with Eurasian Globalization,⁹⁹ the specific course of action, the **Njia** [*Kiswahili: Way*],¹⁰⁰ that the various authentic Afrikan governments, i.e., traditional Afrikan state institutions, Afrikan liberation organizations and neo-colonial political economic administrations have been

⁹⁷ Cheikh Anta Diop, The African Origin of Civilization Myth or Reality (Chicago: Lawrence Hill Books, 1974) pp. 22

⁹⁸ By Global Wafrika Weusi Nations or Global Wafrika Weusi peoples is meant the Black Afrikan peoples of the Afrikan continent and those other peoples on the continent who willingly subscribe to the quote listed above from Mhenga Mangaliso Sobukwe and the peoples of the Afrikan Diaspora including those of the forced labor migration of the 1500-1800 as well as those of the most recent brain-drain economic migration of contemporary times. By Black Afrikan the delineation is not meant to be inclusive of only those of Dark pigmentation but is inclusive of the wide divergence of Afrikan peoples who encompass the full spectrum of phenotypes from the tone of the Khoi-San of Southern Afrika to the Wapare and Wachagga of Eastern Afrika and on to the Wanath and Wadinka of South Sudan and all other Afrikan peoples in between. Even more so, the designation as used here emphasizes the idea of Black Consciousness as prescribed by Stephen Biko, Malcolm X and Professor Amos N. Wilson, Ph.D.

⁹⁹ The United States, Canada, Australia and New Zealand are subsumed under the designation of Eurasian as they are nothing more than currently independent former colonial children of the Western powers of Eurasia.

¹⁰⁰ Molefi Kete Asante, Afrocentricity: The Theory of Social Change (Trenton, NJ: Africa World Press, 1988)

and are following must be thoroughly examined with the express purpose of determining where the course of action is leading, so that in the quest and struggle for cultural, political, economic, military and spiritual liberation by Wafrika Weusi the desired destination is reached as opposed to the unintended or undesired, and through strategic planning and strategic management future strategic public policy goals and possibilities are outlined and delineated. The purpose, assumptions, point of view, evidence, concepts, ideologies, inferences, conclusions, implications and theoretical underpinnings of the course of action must be systematically reassessed periodically so as to provide greater assurance that the elemental basis is valid and is not leading into unintentional directions, or to prevent the conclusion that the problem has been solved when in reality the problem has not been properly defined and the solution leaves the problematic situation intact. In the words of Mhenga John Garang, of the Sudan Peoples' Liberation Army/Movement [SPLA/SPLM] this is "...not liberation from whom; it is liberation from what."

For Watu Weusi the world over the context is one of war. A military, political, economic and cultural war which has lasted for well-nigh nearly three millennia and within the last half of the most recent millennia or the past "Two Thousand Seasons"¹⁰¹ has reached terroristic holocaust

¹⁰¹ Ayi Kwei Armah, Two Thousand Seasons (Penguin, Senegal: Per Ankh Publishers, 2000)

proportions, during the **Maafa Mkubwa** [*Kiswahili: Great Suffering*].¹⁰² In the last half of the past century cultural imperialism¹⁰³ or culturecide¹⁰⁴ sustained through cultural racism¹⁰⁵ and democide¹⁰⁶ or genocide perpetrated by Eurasian power elites with the connivance of neo-colonial political economic administrations through socio-biological, political-economic and military means have left the intelligentsia and peasantry of Global Wafrika Weusi Nations at their most vulnerable.

As a state of protracted **Mfecane** [*Kizulu: Total War*] of submission accompanied by **Difaqane** [*Kisotho: Forced Migration*] exists between Eurasian and Afrikan nations, the development of a countervailing Global Wafrika Weusi Power is then a necessity not only to ensure the survival of Global Wafrika Weusi Nations, but also their eventual growth and expansion as well. To accomplish this task the reconstruction of the present economic, political and **SB3/Seba** [*Kush/Kemet: Education*] policy agenda of Global Afrika Nations requires the re-construction of the Eurocentrically contrived domain of discourse, within which the current discussion, debate and policy

¹⁰² Marimba Ani, Yurugu: An African-Centered Critique of European Cultural Thought and Behavior (Trenton: Africa World Press, 1994)

¹⁰³ Edward Said, Orientalism (New York: Pantheon Books, 1978); Edward Said, Culture and Imperialism (New York: Pantheon Books, 1993)

¹⁰⁴ Ellis Cashmore (Ed.), Encyclopaedia of Race and Ethnic Studies (London: Routledge, 2004) pp. 99-100

¹⁰⁵ James M. Blaut, "The Theory of Cultural Racism," Antipode: A Radical Journal of Geography Volume 23 (1992) pp. 289-299

¹⁰⁶ Rudolph Rummel, Never Again: Ending War, Democide and Famine Through Democratic Freedom (Tamarac, Florida: Llumina Press, 2005)

design, implementation and evaluation initiatives occur. In fact this is of primary importance as the very intellectual genealogy of the current concepts, ideas and ideologies which predominate amongst the intelligentsia and peasantry of Global Wafrika Weusi Nations is suspect as a result of their origin in the languages and cultures of anti-Afrikan Eurasians. Under the current context all Afrikan life sustaining institutions are controlled by antagonistic others and that is by nature subjugation and enslavement.¹⁰⁷

For Afrikan Liberation encompasses and is succinctly defined by Afrikan initiated action to restore Afrikan independence and freedom of movement and development in the socio-political, socio-economic and psycho-historical modalities of Afrikan life. Furthermore, this entails Afrikan liberatory praxis which extends into the psychological, sociological, physiological, bio-chemical and spiritual-theological spheres of Afrikan human endeavor and delves into the complex web of social organization encapsulated within the typology of human activity as presented by Neely Fuller and expounded upon by Frances Cress Welsing.¹⁰⁸ A typology which includes "...economics, education, entertainment, labor, law, politics, religion, war and sex,"¹⁰⁹ and to which we must most definitely add optimal health. Thus when speaking of Afrikan Liberation we are speaking of Afrikan

¹⁰⁷Bobby E. Wright, Psychopathic Racial Personality and other Essays (Chicago, Ill.: Third World Press, 1985)

¹⁰⁸ Frances Cress Welsing, The Isis Papers: The Keys to the Colors (New York: CW Publishing, 2004)

¹⁰⁹ Neely Fuller, Jr., The United Independent Compensatory Code System Concept a textbook/workbook for Thought, Speech and/or Action for Victims of Racism (white supremacy) (Neely Fuller, Jr., 1984)

self-emancipation that in order to be achieved requires the reformation of Afrikan political praxis. The reorganizing and redesigning of Afrikan political economic praxis is at its essence a palingenesis or renaissance of Afrikan agency and thus a reconstitution of the present political economic public policy agenda of Global Wafrika Weusi Nations.

This then suggests an Afrikan-centered philosophical frame of reference evolving out of the Global Wafrika Weusi historical experience; a frame of reference that considers domination, specifically as it is maintained by the power determining constants of military differentials, economic differentials, health differentials, technological differentials, control of the domain of discourse, the power of definition, the definition of intelligence and the function of SB3/Seba. These must be appropriated, alleviated of anti-Afrikan baggage and utilized in spiritual, cognitive, affective and psycho-motor physiological insurgent and counter-insurgent intellectual strategies. In particular, in order to give definite and concrete form to an authentically Afrikan Public Policy Agenda of Nation-building within the context of Neo-Liberal Disaster Monopoly Capitalism,¹¹⁰ Balkanization or Haitification of Global Wafrika Weusi countries and that will provide remedial and preventative remedies to the current predicament it is necessary to re-envision the SB3/Seba system of Global Wafrika Weusi peoples and recreate it from the perspective of the commonalities located

¹¹⁰ Naomi Kline, The Shock Doctrine: The Rise of Disaster Capitalism (New York: Metropolitan Books, 2007)

within discarded original Afrikan SB3/Seba systems, specifically the analytical socio-historical methodology contained in the integrative philosophical framework of the KMT/Kemet cosmological concept of **M3'T/Maat** [*Kush/Kemet: Guide of Divine Action*,¹¹¹ *Truth, Justice, Harmony, Balance, Order, Reciprocity, Propriety*]. In this light this article will analyze the impact of Western and Arab SB3/Seba systems and policies on Afrikan children, the nine key areas around which an authentically Afrocentric Pan-Afrikan SB3/Seba policy agenda should be focused; namely, the power determining constants of military differentials, economic differentials, technological differentials, the definition of intelligence, the power of definition, control of the domain of discourse, the purpose of SB3/Seba, socio-political economic reconstruction, nation-building and alternatives to Eurasian globalization, which is itself a neo-liberal re-manifestation of genocidal 57th century KC [16th century CE] Eurasian institutions of enslavement and colonization. With this aim in mind the following questions rise to the fore:

- 1) What is the purpose of Afrikan SB3/Seba?
- 2) What is the propagandized nature of the Eurasian SB3/Seba system?

¹¹¹ M3'T/Maat as the female guide of right action is the origin of the personification of wisdom as a woman found in the Kushite i.e., Black Hebrew texts which make up the Judaeo-Christian religious texts. See: "Christian Old Testament, Book of Proverbs" Holy Bible: With Apocrypha King James Version (London, England:, 1611) and New International Version (Colorado Springs: International Bible Society, 1984); William Tyndale, (Trans.) Holy Bible (London, 1530); Lancelot C. L. Brenton, (Trans.) The Septuagint: With Apocrypha (London: Samuel Bagster & Sons, Ltd., 1851)

- 3) What is an alternative perspective on the nature of the Eurasian SB3/Seba system?
- 4) What has been the specific relationship between the SB3/Seba system of Eurasia and the SB3/Seba system of Afrikan peoples?
- 5) What has been the impact of the SB3/Seba system of Eurasia on Afrikan societies?
- 6) What are some of the existing problems with the current SB3/Seba system in place throughout Global Wafrika Weusi Nations?
- 7) What does a systems level analysis uncover concerning the nature and intent of the current SB3/Seba system in place amongst Global Wafrika Weusi Nations?
- 8) What does this analysis suggest about an Afrikan-centered course of action?
- 9) What are the salient factors of a Pan-Afrikan SB3/Seba Policy Agenda?

II.

Socio-political Economic Re-construction of Afrikan Society

"We have a lot of scholars, writers and politicians doing more talking than writing and more talking than acting. We have enough actors. We have enough people to talk about us and to beg. We now need people who understand what real liberation is all about and who will act to make positive change for black people happen."
[Mhenga John Henrik Clarke]

Through an Afrikan-centered critical analysis of Eurasian national socio-political economic reconstruction efforts in such representative case studies as the nations of Haiti, Nigeria, Zymbabwe, South Sudan, Nubian [Southern] Egypt, Afghanistan, Iraq and the predominantly Wafrika Weusi city of New Orleans in the United States of America the prevailing view of national, rural and urban socio-political economic reconstruction in Western

or westernized countries¹¹² focuses on increases in certain measures of international Eurasian imperialist and local neo-colonial comprador elite constituency oriented, government based, socialized economic autonomy or the transfer of major national resources into the hands of a private minority, which are held by Western trained intelligentsia to be prerequisites for the maintenance of stable democratic, free market economy oriented capitalist societies.

These measures of international Eurasian imperialist and local neo-colonial comprador elite oriented political economic autonomy are standardized in the form of an Index of Economic Freedom and place attention on particular international Eurasian and local comprador elite oriented public policies such as a countries trade policy to determine whether said public economic policies are either protectionist or free-trade oriented. From the vantage point of the Western originated theory and ideology of Free Market Capitalism, protectionist public economic policies are seen as being detrimental to the free flow of financial capital, economic goods and services and as such these public economic policies are believed to create barriers to Western-centric international trade and thus potentially

¹¹² James Dobbins, John G. McGinn, Keith Crane, Seth G. Jones, Rollie Lal, Andrew Rathmell, Rachel Swanger and Anga Timilsina, America's Role in Nation-Building: From Germany to Iraq (Santa Monica, California: RAND Corporation, 2003); James Dobbins, Seth G. Jones, Keith Crane, Andrew Rathmell, Brett Steele, Richard Teltschik and Anga Timilsina, The UN's Role in Nation-Building: From the Congo to Iraq (Santa Monica, California: RAND Corporation, 2005)

disrupt the Western devised structures of the current international political economy.

Another of the international Eurasian imperialist and local neo-colonial comprador elite oriented political economic measures is concerned with government budgets i.e., the national public revenues and expenditures, in particular the size and magnitude of the fiscal burden created by government expenditures, more succinctly whether the nation maintains an expansionary or contractionary fiscal public policy, as well as the progressive or regressive nature of personal income and corporate tax rates. Those policies which favor the financial interests of the international Eurasian imperialist and local neo-colonial comprador elite such as contractionary fiscal public policies and regressive tax rates are most favored as a sign of economic freedom. The nation's monetary public policy is also of importance especially whether the government enforces either an expansionary and therefore inflationary monetary public policy or contractionary and therefore deflationary monetary public policy. As inflation erodes the value of accumulated currency and creates a situation where borrowing is advantageous as the loans are being repaid in devalued currency, a contractionary monetary public policy is accounted as a positive. The level and type of government intervention in the nation's economy on behalf of the general public through such efforts as nationalizing key industries and resources or heavy regulation are also central to determining a nation's level

of economic freedom. If this occurs, then the country is held to be on the verge of political economic instability or in danger of becoming a “failed state” and a threat to the stability of the international community. As previously stated it is the interests of the international Eurasian imperialist and local neo-colonial comprador elite which are given preeminence. The nature of banking and finance or what type of banking rules, especially restrictions, are put in place by the government are used to determine financial freedom and are connected to the flow of financial capital and foreign investment and thus suggest the degree of investment freedom. Of equal importance is the implementation of western styled property rights and wage and price systems to facilitate private accumulation of resources and exploitation of the grassroots by the international Eurasian imperialist and local neo-colonial comprador elite, as well as the size and nature of the informal market within the country.

Given its focus on the concerns of the international Eurasian imperialist and local neo-colonial comprador elite the standards do not address land reform, sustainable development and sustainable livelihoods, economic warfare, unemployment and underemployment, the quality, quantity and cultural orientation of SB3/Seba, control of health, housing and food institutional mechanisms, appropriateness of colonial and neo-colonial nation-state model to Afrika, the North and South political economic structural conflict, agricultural productivity as defined by the health and

welfare of the population, rural development, environmental protection and expansion, international debt peonage, appropriateness of foreign technology, foreign institutions and foreign value systems and balance of payments. All of these concerns are however necessary considerations in substantive socio-political economic re-construction, nation-building and political economic development.

III.

The Sacred Purpose of Afrikan SB3/Seba

"Self-mastery is the fruit of self-knowledge." [Afrikan Proverb]

For any self-actualizing, self-determinant people SB3/Seba is the means by which they maintain their bio-genetic existence and enhance their spiritual-physiological growth. As Mhenga Amos N. Wilson states:

"To many of us see education as essentially as a preparation for jobs, as a preparation for moving up in social status, and a means of securing a better lifestyle. And certainly these are some of the major functions. However, I do not see them as the primary functions of education. I think it is vital that we understand that the major function of education is to help secure the survival of a people. When we talk about maximizing the intelligence of Black children we are speaking not just in terms of their ability to go through school and to get better reading and writing averages and go to the right colleges. We are concerned about enhancing their intelligence so that it can serve as a means for maintaining the actual physical survival of Black people...We must evaluate education in terms of its fruits."¹¹³

To this end a self-conscious people painstakingly accumulate and scrupulously transmit through the generations their aggregated wisdom and

¹¹³ Amos N. Wilson, Awakening the Natural Genius of Black Children (New York: Afrikan World Infosystems, 1992) pp. 1-2

experience in all areas of human activity. By attentively and with great caution teaching their culturally specific concepts, ideas and ideologies in the areas of philosophical, biological, genetic, intellectual, ethical, sociological, vocational, political, historical, psychological, spiritual-theological, physiological, anthropological, technological and economic inquiry a people prepare their descendants to manipulate, administer and control the full gamut of the institutional structures of power. While adhering to the essence of Wahenga na Wahenguzi, wisdom their young are encouraged to consider the multiplicity of processes by which their existence is sustained and to actively engage in the methodology of self-discovery or to learn for oneself the why's, how's and wherefores of organized, socially constructed human existence. A self-aware people demand that their children be, as it were, in a constant state of internal and external evolution and revolution consistently and pervasively observing, enquiring, learning and teaching, ever in movement against a sterile, static understanding of the dynamism that is ever-living, ever-growing tradition, to banish trepidation, neurosis and antipathy.

IIII.

The Eurasian Propagandized Conceptualization of SB3/Seba

"Silence does not exist so long as you are not master of yourself." [Afrikan Proverb]

According to the traditional, neo-liberal view at the micro-level of analysis centering on the individual SB3/Seba system, administrators and faculties stress the proverbial illumination function of the information institutions that are presented as providing the individual with civilization and culture and a sense of sophistication and refinement. The corporate business paradigm projects the SB3/Seba system as the producer of skilled wage laborers and managerial staff. The parental stakeholders, on the other hand, generally view the SB3/Seba system as the primary equalizer in the distribution of income as it is a stepping stone to socio-economic mobility. The micro-level of analysis is extended to the national society as a whole providing a spiritual, cognitive, affective and psycho-motor physiological link between the minds of the grassroots and the needs of the international Eurasian imperialist and local neo-colonial comprador elite. As the socio-political context is one defined by neo-colonial and neo-liberal ideologies and the local neo-colonial comprador elite have been thoroughly trained in the Eurasian SB3/Seba system and instilled with colonized knowledge that exalts the Eurasian way of life as being progressive and the Afrikan way as being regressive or backwards, SB3/Seba is mis-defined as schooling or mere

training that requires rote memorization. Additionally, as the international Eurasian elite and the Eurasian nations that they have forged from genocide and exploitation is conceived of as the standard of measure, Global Wafrika Weusi Nations are interpreted by the intelligentsia and peasantry as being without SB3/Seba when they have no Western styled system of schooling. Turning their proverbial backs on their own valid Afrikan heritage the neo-colonial local comprador elite accept imitation of the West as a virtue, westernization as a mark of civilization and equate civilization with western defined SB3/Seba which is nothing more than repetitive slave training. In this way slave training or schooling is deceptively presented as a progressive liberatory act and a prerequisite for economic development. As Martin Carnoy states:

"Thus, the concept of individual material and moral improvement combined with social mobility-all purportedly due to schooling-is generalized into national economic growth and improvement, into nations-through expenditures on schooling-increasing their income per capita, civilizing themselves, and raising their status among nations in a competitive, industrializing world. The legitimization of schooling in this way...is a link between the economic and social structure and the minds of children-the future work force and political participants."¹¹⁴

¹¹⁴Martin Carnoy, Education as Cultural Imperialism (New York: Longman, Inc., 1974) pp. 2



A Pan-Afrikan Perspective on Eurasian SB3/Seba

"If you fear something, you give it power over you." [Afrikan Proverb]

While the neo-liberal, neo-colonial view of Eurasian SB3/Seba currently holds sway across the Afrikan continent and throughout the rest of the Afrikan world, another perspective exists that is considered radical and revolutionary, but is actually quite conservative. This Pan-Afrikan and Afrocentric critical analysis suggests that none of the institutions, ideas, concepts and ideologies of Eurasia with the SB3/Seba being the most conspicuous is in anyway liberatory. On the contrary, the whole of the social complex of Eurasia which was transplanted into the vacuum created by the spiritual, cognitive, affective and psycho-motor physiological warfare waged against existing Afrikan independent social structures are the result of the institutions of domination and imperialism. These institutions, which are a complex web of socio-economic and socio-political functional relationships circumscribed by political economic concepts, ideas and ideologies were created and exist to facilitate political subjugation and economic exploitation. Their purpose is facilitated by the language and specialized vocabulary that proscribes their behavior and is diametrically opposed to the very essence of proposed Afrikan actions of freedom, independence and development as these aspirations are against the very nature of domination and imperialism,

which is the foundation of the existing social institutions. Concerning social institutions Stuart Chapin explains:

"We may say that the structure of a social institution consists in the combination of certain related type parts into a configuration possessing the properties of relative rigidity and relative persistence of form, and tending to function as a unit on a field of contemporary culture...a social institution arises out of and as a result of repeated groupings of interacting human individuals in response to elemental needs or drives (sex, hunger, and fear)....common reciprocating attitudes and conventionalized behavior patterns develop out of the process of interaction (affection, loyalty, cooperation, domination, and subordination....cultural objects (traits) that embody symbolic values in material substances are invented or fabricated and become the cue stimuli to behavior conditioned to them (the idol, cross, ring, and flag are charged with emotional and sentimental meaning)...cultural objects (traits that embody utilitarian values in material substances are invented or fabricated and become the means of satisfying creature wants for warmth, shelter, etc. buildings, and furniture)...preserved in oral or written language, eternally stored and handed down from one generation to the next, there is description and specification of the patterns of interrelationship among these elemental drives, attitudes, symbolic culture traits, and utilitarian culture traits."¹¹⁵

The imperial system of domination expedited by the Eurasian SB3/Seba system was implanted in order to indoctrinate hand-picked youth from the subjugated population with the tastes, desires, cultural knowledge, values, norms and mores of the imperial society and then to train them to fulfill select roles created by Eurasian culture and investors within the colonial and neo-colonial social apparatus and maintain the political economic imbalances of the colonial and neo-colonial order. As the colonial order was transferred into the hands of the formerly subjugated peoples, who as a result of mis-orientation and mis-education had little detailed knowledge of their own conquered but formerly independent Afrikan states

¹¹⁵ Stuart Chapin, Cultural Change (New York: Century Press, 1928) pp. 45-48

and Kingdoms, the western indoctrination of selected youth allowed the colonial state to continue, now in the hands of Afrikan neo-colonials. These neo-colonials with few exceptions saw and continue to see Afrikan political economic development as sub-integration into the existing imperialist international economic order with their role being primarily that of continuing to supply raw resources to Eurasian markets for processing and then resale in the Afrikan neo-colonial states. It should be remembered that the formerly self-sufficient Afrikan economies were severely altered by the colonial conquest. Neo-colonial ideas of economic diversification center on the fiction of Foreign Direct Investment as a spur to economic development and the idea of national prostitution or tourism. With regards to the false panacea of Foreign Direct Investment French Economist and Professor of Inequality at the Ecole d'Economie de Paris, Thomas Piketty states that:

"Foreign investment is complicated – it's like a drug or slow poison. It can be useful as long as it doesn't take proportions that are too large. When you have a significant part of your capital owned by foreign entities, it often leads to cycles of political tensions and big political cycles with groups either supporting the foreign owners, sometimes in a very unfair and inequitable manner, and sometimes expropriating the foreign ownership in a way that is not so efficient. I think it's important to realise that basically no country in history has become rich through foreign investment."¹¹⁶

Even so, in sum the current SB3/Seba systems of neo-colonial Afrika were born in the socio-political context of Eurasian imperialism and are based on colonized knowledge disciplines that have been tweaked on the

¹¹⁶ Thomas Piketty, "Foreign Investment is like Slow Poison," The Africa Report 07 October 2014 [<http://www.theafricareport.com/North-Africa/foreign-investment-is-like-slow-poison.html>]; Thomas Piketty, Capital in the Twenty-First Century Arthur Goldhammer (Trans.), (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 2014)

edges by neo-colonial Afrikans to give cursory attention to Afrikan achievements and which are locked in a socio-historical setting that begins only in the last five centuries of the multi-millennia long history of Global Wafrika Weusi Nations. Though half a century has passed since Afrikan flag independence, the neo-colonial SB3/Seba systems are for the most part still largely Eurasian oriented and conducted almost exclusively in the languages and with slightly modified curriculums of Eurasian countries.



Characteristics, Impacts and Problems of the Relationship between the SB3/Seba Systems of Eurasia and the Neo-Colonial SB3/Seba Systems of Afrika

"From the time I began teaching, all we Afrikans have done is to find stuff ready-made---syllabuses, curricula, the whole educational system. We haven't created our own system. We have operated within this old system. Sometimes we grumble. We suggest modifications here and there. Low-energy dabbling. What we're facing now is different. High-energy work. Not just attacking something conveniently available, but creating a superior system. Working to replace the old with it." [Ayi Kwei Armah]¹¹⁷

The overarching characteristic of the relationship existing between the SB3/Seba Systems of Eurasia and the Neo-colonial SB3/Seba Systems of Afrika is that, as the Afrikan Neo-colonial organizations are nothing more than crude imitations of the Eurasians institutions, they serve only to consistently transplant the culture, ethics and code of behavior of Eurasia to Afrika and thereby perpetuate the old colonial social order in neo-colonialist manifestations. The current framework of the Afrikan Neo-colonial system is

¹¹⁷ Ayi Kwei Armah, Osiris Rising: A Novel of Africa Past, Present and Future (Popenguine, Senegal: Per Ankh Publishers, 1995) pp. 220

designed to meet the political economic essential requirements of Eurasian transnational corporations. As such under the guise of implementing liberatory change the Afrikan Neo-colonial SB3/Seba Systems maintain the old colonialist system under neo-colonial conditions and they:

“...impose economic and political relationships in the society especially on those children who gain the least (or lose most) from those relationships. Schools demand the most passive response from those groups in society who are the most oppressed by the economic and political system, and allow the most active participation and learning from those who are least likely to want change.”¹¹⁸

The Afrikan Neo-colonial SB3/Seba Systems in their present manifestation, in the main, stifle all critical dissent by emphasizing rote memorization and a testing regime that devalues the Afrikan spiritual, cognitive, affective and psycho-motor physiological experience. The system takes the irrationality of the current dependent, oppressive Afrikan political economic situation and rationalizes it in the minds of the few who can afford the financial costs to receive the indoctrination. By the very fact that it is underfunded by Afrikan neo-colonial governments, whose operating budgets are heavily dependent on Eurasian largesse, it ensures that millions of Afrikan children will be silenced through omission and impoverishment.¹¹⁹ Even a cursory analysis of the Afrikan Neo-colonial SB3/Seba Systems operating in Haiti, Nigeria, Zymbabwe, South Sudan, Nubian [Southern]

¹¹⁸ Martin Carnoy, Education as Cultural Imperialism (New York: Longman, Inc., 1974) pp. 19

¹¹⁹ Paulo Freire, Pedagogy of the Oppressed (New York: Herder and Herder, 1970)

Egypt and in the predominantly Wafrika Weusi city of New Orleans in the United States of America, by way of examples, reveals this to be case.

Additionally, this entire system is dubiously presented as being necessary and, especially in Eurasian countries, as being compulsory even though it is not SB3/Seba but simply training, schooling or mental enslavement. Compulsory schooling is nothing more nor less than repetitive drilling, indoctrination and menial skill training, along with mandatory spiritual, cognitive, affective and psycho-motor physiological disciplining into submission to authority, which the children of a given nation are required to receive by law and, as such, governments are required to provide. The provision is, however, socially stratified with even the quality and quantity of this compulsory indoctrination decreasing with socio-economic stratification. The children have the training forced upon them by mis-informed parents, guardians and an impoverished society without their cognitive consent under the guise of it being in their best interests. The training is also given without any real, substantive regards to the socio-history, socio-culture or divinely implanted interests of the child. The political economic social structure of compulsory mis-orientation and the socio-culture that it propagates stem from the elite groups of a given a society. In Afrika then, it is pushed by the neo-colonial, comprador elite. For the Afrikan child this act of forced indoctrination amounts to the imposition of Eurasian culture, or a terroristic cultural imperialism that results in cultural genocide, i.e. the complete

eradication of Afrikan culture in the name of modernization, primarily because the dominant group culture is presented as civilized and thus superior, modern and progressive, while Afrikan culture is portrayed as being the exact opposite.

Alvin Toffler maintains that these systems of mis-orientation, mis-education and training are devised to as much as possible effectively mass-produce menial unskilled laborers, blue-collar skilled workers and white-collar managerial staff with a conformist cognitive disposition able to mechanically perform monotonous tasks associated with labor differentiation. The fundamental suppositions of the system is that children are blank slates that after a certain age must be coerced to attend the regimented setting and that to ensure civil stability all members of the society must subscribe to the same cognitive culture, socio-political economic concepts, ideas and ideologies. Instead of developing the critical thinking, critical questioning and creative thinking skills of the student and encouraging self-expression and self-awareness, emphasis is placed on rote memorization and the development of the ability to unquestioningly follow prescribe rules with the strictest obedience.¹²⁰ As in Afrika the SB3/Seba system is one which transfers Eurasian culture to Afrika, then the situation is one of progressive socialization to the norms of Eurasia, regimentation to the political economic needs of Eurasia and behavior modification so that

¹²⁰ Alvin Toffler, The Third Wave (New York: Bantam Books, 1981)

their actions will be in line with the tastes, wants and desires that provide political economic benefit to Eurasia. On this point of view Paul Goodman wrote that:

"It is in the schools and from mass media, rather than at home or from their friends, that the mass of our citizens...learn that life is inevitably routine, depersonalized, venally graded...Trained in the schools, they go on to the same quality of jobs, culture, politics... The students are given, and seek, a narrow expertise, mastery, aimed at licenses and salary. They are indoctrinated with a national thoughtlessness that is not even chauvinistic...Everything will be grades and conforming, getting ahead not in the subject of interest but up the [social] ladder."¹²¹

The Eurasian SB3/Seba system as implanted and imitated throughout Global Wafrika Weusi Nations by the nature of its set up and operation causes the student to mistake the methodology, structural system and processes of information delivery for the substantive elements of spiritual, cognitive, affective and psycho-motor physiological learning, such as the nature and quality of subject matter content, socio-political economic and cultural context, cultural significance and underlying socio-political economic messages. Within the system of mis-education the processes of teaching and learning, the procedures for marking and grade achievement, the act of earning a diploma or degree and the acquisition of functional competence, the ability of eloquent expressiveness and the artistically scientific skill to communicate original thought and the reception of a quantity of service and the actual quality of service are all confounded. As Ivan Illich stated:

"The mere existence of school discourages and disables the poor from taking control of their learning. All over the world

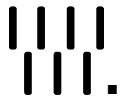
¹²¹ Paul Goodman, Compulsory Mis-education (New York: Horizon Press, 1964)

the school has an anti-educational effect on society: school is recognized as the institution which specializes in education. The failures of school are taken by most people as proof that education is a very costly, very complex, always arcane, frequently almost impossible task."¹²²

The relationship existing between the SB3/Seba Systems of Eurasia and the Neo-colonial SB3/Seba Systems of Afrika also result in a state of **Mang'amung'amu** [*Kiswahili: Confusion of Mind, False Consciousness*] in the Afrikan mind as the socio-historical and socio-cultural experiences of the Afrikan are replaced with those of the Eurasian causing the Afrikan, who now has a falsified self-definition and a culturally mis-oriented self-concept, to experience an inability to engage in self-actualization and an acute case of socio-historical and socio-cultural amnesia. The nature of the teaching is designed to contain the actions of the Afrikan in a spiritual, cognitive, affective and psycho-motor physiological Eurasian oriented conceptual and ideological incarceration and to as much as possible prevent any unwanted actions which would be detrimental to effective external social control. The teaching received is such that the Afrikan becomes devoid of a knowledge of Afrikan socio-history, socio-economics, socio-politics and experiences socio-cultural dislocation primarily through conceptual and ideological incarceration whereby Eurasian concepts, ideas and ideologies are presented as universal and substituted for authentic Afrikan social constructions. In this alienated state the Afrikan is then able to serve the social interests and meet the political economic needs of the Eurasian imperialists and Afrikan

¹²² Ivan Illich, *Deschooling Society* (New York: Harper & Row, 1971)

comprador neo-colonialists. Another aspect of the teaching is that as much as possible the instruction is presented in an overtly apolitical and ahistorical fashion with emphasis on self-centered, egotistic, individual economic concerns so as to give rise to apathy within the Afrikan towards any socio-political and socio-economic problems that may lead to consideration of revolutionary socio-military acts towards the achievement, defense and expansion of political economic liberation and sovereign independence.¹²³



An Afrikan-centered Applied General Systems Level Analysis of Afrikan SB3/Seba

"We cannot advance or appropriately defend our interests and lives as an Afrikan people if we place the fate of our community in the hands of the educational establishments of our oppressors and enemies, and in the hands of those Afrikans educated in them. Afrikan peoples and Afrikan leaders should be the recipients of an Afrikan-centered education. No Afrikan should be granted leadership in the Afrikan community who has not been certified through education or experience as Afrikan-centered in consciousness, identity and orientation." [Mhenga Amos N. Wilson]¹²⁴

Thus far, the consideration of the Afrikan SB3/Seba System has centered on a structural analysis. The outstanding feature of the structural analytic technique is that it makes the assumption that socially constructed reality¹²⁵ is static and composed of a more or less concrete internal

¹²³ Wade Nobles, African Psychology: Toward Its Reclamation, Revitalization and Re-ascension (Oakland, CA: Black Family Institute, 1986); Jacob Carruthers, Intellectual Warfare (Chicago: Third World Press, 1999); Kobi Kazembe Kalongi Kambon, Cultural Mis-Orientation: The Greatest Threat to the Survival of the Black Race in the 21st Century (Tallahassee, Florida: Nubian Nation Publications, 2003)

¹²⁴ Amos N. Wilson, Blueprint For Black Power (New York: Afrikan World Infosystems, 1998)

¹²⁵ Peter Berger and Thomas Luckman, The Social Construction of Reality (Garden City, New York: Doubleday, Anchor Books, 1967)

framework and external edifices. From this line of reasoning the emphasis is on the organization, constitution and composition of elemental properties. Homeostasis is however not the overriding feature of socio-political economic actuality. The actual character of socially constructed reality is one of behavior shaping interlocking systems of organizations and institutions. These organizations and institutions make up a **S3HW** **'3I/Sahu-Aai** [*Kush/Kemet: Framework, Super-ordinate System*] which is a conscientiously planned arrangement of a complex network of institutions associated according to a spiritual, cognitive, affective and psycho-motor physiological logical methodology that prescribes a culturally structured and historically based particular coherent and consistent routine social, political, economic and theological bio-epigenetic behavioral comportment and sociological function. The S3HW **'3I/Sahu-Aai** is in turn an aggregation of multiple small-scale **S3HW/Sahu** [*Kush/Kemet: Systems*].

When viewed through the lens of an Afrikan-centered Applied General Systems Level Analysis, Afrikan SB3/Seba is a S3HW/Sahu composed of interrelated essential features and is part of a larger culturally grounded S3HW **'3I/Sahu-Aai**. These fundamental features include the entire universe of perceptual, conceptual and ideological S3HW/Sahu with language being the most basic perceptual, conceptual and ideological S3HW/Sahu. Additional aspects subsume all spiritual, cognitive, affective and psycho-motor physiologically defined living subjects and non-living objects. In

addition to being a universe of S3HW/Sahu, the Afrikan S3HW/Sahu SB3/Seba is also an integral political economic component of a larger environment, a multi-verse, the super-ordinate, total or whole S3HW/Sahu, i.e. the S3HW '3I/Sahu-Aai. Within the total S3HW/Sahu Afrikan SB3/Seba then becomes a key S3HW/Sahu necessary for the maintenance of the S3HW '3I/Sahu-Aai.

Within an Afrikan-centered Applied General Systems Level of Analysis, there are two distinct ways in which the structure and function of the S3HW/Sahu can be strategically addressed. The first is through **S3HW SM3WY/Sahu Semawey** [*Kush/Kemet: System Restoration*] and the second is through **S3HW TIT/Sahu Tit** [*Kush/Kemet: System Reformation*]. The S3HW SM3WY/Sahu Semawey is an improvement or rectification paradigm that is an outgrowth of the reductionist scientific paradigm as conceptualized within the Western scientific tradition. The underlying assumptions of this perspective are that the design of the S3HW/Sahu in question is fundamentally sound and an established operational norm is effective when the S3HW/Sahu is performing at a level of efficiency. This centers the discourse of the structure and the function of the S3HW/Sahu within the pre-established S3HW/Sahu boundaries and posits that a solution to any supposed S3HW/Sahu ineffectiveness lies within the S3HW/Sahu itself. This then will lead to any solutions being merely restorations of the existing S3HW/Sahu as well as delinking the S3HW/Sahu

from the S3HW '3I/Sahu-Aai of which it is apart and functions to maintain. If a S3HW/Sahu such as Afrikan SB3/Seba demonstrates outcomes that are contrary to expected or stated intentionality's such as for example the production of poorly skilled, functionally illiterate graduates, then first the stated public problem will be precisely defined and the parameters of the Afrikan S3HW/Sahu SB3/Seba and the lesser S3HW/Sahu of which it is composed will be succinctly identified. Next, a model of the S3HW/Sahu conceptualizing its optimal operating states and efficient functional environmental conditions or the internal and external actions and reactions of the S3HW/Sahu will be constructed from empirical analysis following which the S3HW/Sahu in its current condition of dysfunction will be meticulously recorded. The optimal and actual operating states will then be compared and contrasted with an eye to measuring the magnitude of deviation from the normal optimal functionality. At this stage a cogent hypothesis is put forward; however, the conjecture is limited to working from the parameters of the S3HW/Sahu inward and while considering the constituent S3HW/Sahu that make up the Afrikan S3HW/Sahu SB3/Seba it does not include in its analysis the interlinkages of the Afrikan S3HW/Sahu SB3/Seba with the larger cultural S3HW '3I/Sahu-Aai.

The process of S3HW SM3WY/Sahu Semawey centers on rigorous introspection in which the analysis begins with the parameters of the S3HW/Sahu and then investigates inwardly with the inquiry being based on

the rationale that the solution to the problem exists within the existing confines of the S3HW/Sahu. This modus operandi limits the quality and quantity of possible solutions to the existing functional problem because the assumption being made is that source of S3HW/Sahu malfunctions is to be found inside the S3HW/Sahu. The basic existence of the S3HW/Sahu is viewed in isolation whereby by it is viewed as being an end product existing for its self as opposed to giving consideration to its role in meeting the prerequisites of the S3HW '3I/Sahu-Aai. A fundamental premise of S3HW SM3WY/Sahu Semawey is that the original intended state of the S3HW/Sahu is acceptable and is not a possible cause of the overarching complications. Through the use of S3HW SM3WY/Sahu Semawey it is hoped that the S3HW/Sahu problems will be corrected and its operations will be returned to a state of optimal normalcy. To this end the degree of variation between the optimal state of operation and the actual state of sub-optimization are ascertained. The variance is located, then the source of the variance is sought out followed by the implementation of strategies to correct the divergence. A substantive problem with S3HW SM3WY/Sahu Semawey is that the effort of correcting the causes of sub-optimization is not a long term solution, if the fundamental premises and assumptions of the S3HW/Sahu are either anachronistic or inaccurate and the actual problem lies in the objective and subjective goals of the S3HW/Sahu. Furthermore, as the S3HW/Sahu is delinked from the S3HW '3I/Sahu-Aai and viewed in isolation

any externalities and social costs associated with the ramifications of spill-overs are overlooked. Finally, the S3HW SM3WY/Sahu Semawey is inherently conservative for as it seeks to return the S3HW/Sahu to some original optimal state it protects the status quo. An example of S3HW SM3WY/Sahu Semawey in action is any social reform movement.

S3HW TIT/Sahu Tit is a critical and creative thinking process that engages in an inquiry of the basic assumptions and goals which are the supports of an existing S3HW/Sahu. By questioning the underlying assumptions of a S3HW/Sahu, the S3HW TIT/Sahu Tit forces a paradigm shift. This is so because the very purpose of the S3HW/Sahu is brought into question and with this leads to radical experimentation and consideration of revolutionary innovations. While the S3HW SM3WY/Sahu Semawey is introspective, the S3HW TIT/Sahu Tit is extrospective and intentionally considers the relationship between S3HW '3I/Sahu-Aai and the wider external ecological environment. Rather than engage in courses of action which will conserve the status quo, S3HW TIT/Sahu Tit shifts the discourse to an extrospective focus, from the S3HW/Sahu outward. The interrelation of the S3HW/Sahu in question to the S3HW '3I/Sahu-Aai, then becomes of extreme importance and the S3HW/Sahu is defined in that light.

The dysfunctionality is conceptualized and delineated specifically in terms of its interaction with the S3HW '3I/Sahu-Aai and any other S3HW/Sahu that is intimately associated with it in terms of nexus of

corresponding objectives and goals. This perspective is careful to contextualize the objectives and goals in terms of their correlation to adjacent S3HW/Sahu and the wider S3HW '3I/Sahu-Aai. The pattern, scheme and objective intentionality of verified S3HW/Sahu as it is actually attested to be from empirical observation is evaluated according to the principles of **M3'T/Maat** [*Kush/Kemet: Guide of Divine Action, Truth, Justice, Harmony, Balance, Order, Reciprocity, Propriety*], **ISFT/Isfet** [*Kush/Kemet: Prevarication, Immorality, Chaos, Incongruity, Disorganization, Conflict and Unscrupulousness*], the **Nguzo Saba** [*Kiswahili: Seven Principles*] including **Umoja** [*Kiswahili: Unity*], **Kujichagulia** [*Kiswahili: Self-Determination*], **Ujima** [*Kiswahili: Communal Work*], **Ujamaa** [*Kiswahili: Cooperative Political-Economics*], **Nia** [*Kiswahili: Purpose*], **Kuumba** [*Kiswahili: Creativity*] and **Imani** [*Kiswahili: Faith*]¹²⁶ and opportunity cost, demand and supply elasticity and inelasticity, utility analysis, cost-benefit analysis, social costs and externalities, depreciation, marginal analysis, trade-offs, objective and subjective policy analysis.

S3HW TIT/Sahu Tit posits S3HW/Sahu optimization according to a cultural norm and thus foregoes incremental steps to achieve the norm in the face of sub-optimization. Hence, through the use of strategic planning, strategic implementation and strategic evaluation of possible new radical and revolutionary options deemed capable of achieving the cultural norm of

¹²⁶ Maulana Karenga, Kwanzaa: A Celebration of Family, Community and Culture (Los Angeles: University of Sankore Press, 2008)

optimal efficiency the S3HW TIT/Sahu Tit proffers unprecedented pioneering shifts in operation which radically impact the optimal performance and dynamism of the S3HW '3I/Sahu-Aai. S3HW TIT/Sahu Tit is then a creative expression of revolutionary thought steeped in analysis of application, inductive reasoning, synthesis and evaluation, while S3HW SM3WY/Sahu Semawey emphasizes a reductive analytical methodology. Also, within S3HW TIT/Sahu Tit the process of planning is elevated to a lead position in the analysis of the S3HW/Sahu. All involved in strategic planning painstakingly consider alternative courses of action to potentially ameliorate S3HW/Sahu dysfunction rather than looking within the S3HW/Sahu for solutions and in the course of attempting to solve the problem simply deepening the crisis through strengthening the problem and intensifying the negative social impact.¹²⁷

If the S3HW/Sahu of SB3/Seba as experienced by Global Wafrika Weusi peoples, is viewed from the S3HW/Sahu SB3/Seba inward, then what will result will be reform efforts: closing the achievement gap, equal educational opportunity, imitating Eurasian organizational and methodologies of SB3/Seba, kwk. The underlying questions which deal with the socio-history of those whom Afrikans are seeking to be equal or that consider whether an equal opportunity SB3/Seba in a Global S3HW/Sahu of Eurasian domination is really equal will not be addressed. This is the case,

¹²⁷ John P. Van Gigch, Applied General Systems Theory (New York: Harper & Row, 1978); Fritjof Capra, The Turning Point (New York: Bantam Books, 1983)

for one, because the S3HW '3I/Sahu-Aai of which the S3HW/Sahu of SB3/Seba is an integral subordinate part will not be viewed from the socio-political economic problem perspective of domination, as that is not a conceptualization that is a part of the domain of discourse. And further the moral question of equalizing SB3/Seba with Eurasians, the world's greatest purveyors of genocide, rape, murder, enslavement and wholesale human slaughter will most definitely not enter into the domain of discourse. A socio-political economic dialogue of this nature only becomes possible from the perspective of S3HW TIT/Sahu Tit whereby the rationale and assumptions of the S3HW '3I/Sahu-Aai comes into question. But even then it will come into question only from the proper cultural center and for Global Wafrika Weusi Nations that is an Afrocentric or Afrikan-centered paradigm, which goes beyond mere Afrikanity or the practice of elements of Afrikan culture, and seeks authentic Afrikan agency.¹²⁸

When the supra-ordinate cultural S3HW '3I/Sahu-Aai of Western society is called into question and the socio-historical contextualization of the S3HW '3I/Sahu-Aai with its spiritual, cognitive, affective, psycho-motor physiological, political, economic, theological, religious, sexual and mythological connotations are considered, then one possible result of a structured methodical Afrocentric/Afrikan-centered analysis of this type will be to arrive at the conclusion that was reached by Mhenga Amos N.

¹²⁸ Molefi Asante, Afrocentricity: A Theory of Social Change (Buffalo: Amulefi Press, 1980); Ama Mazama, The Afrocentric Paradigm (Trenton: Africa World Press, Inc., 2003)

Wilson.¹²⁹ For Wilson stated that regardless of the symbolic changes which occur in Eurasian society as adjustments in the overall functioning of the S3HW '3I/Sahu-Aai of Global White Supremacy; such as the election of a small cadre of neo-colonial comprador Afrikan elites to high office in western political economic institutions, certain power constants have remained the same between Afrikan and Eurasian peoples over the last two and a half millennia which serve to sustain and expand Eurasian power.



Pan-Afrikan SB3/Seba Policy Agenda

"We must act as if we answer to, and only answer to, our Ancestors, our children, and the unborn." [Mhenga Amilcar Cabral]

The S3HW/Sahu SB3/Seba currently in place throughout the areas where Global Wafrika Weusi peoples live is an imitation of Eurasian imperialist oriented S3HW/Sahu SB3/Seba. The intentionality of contemporary Afrikan S3HW/Sahu SB3/Seba given their origination in Eurasian culture S3HW/Sahu is the continued propagation of Eurasian culture through the production of trained persons with the spiritual, cognitive, affective and psycho-motor physiological sensibilities to perpetuate Eurasian global power and domination and conversely Global Wafrika Weusi subjugation. The S3HW/Sahu SB3/Seba which have been set up throughout the Afrikan continent and the Afrikan Diaspora are in no way

¹²⁹ Amos N. Wilson, The Falsification of Afrikan Consciousness (New York: Afrikan World Infosystems, 1993)

based on the spiritual, cognitive, affective, psycho-motor physiological and behavioral modes of the Afrikan child; a point proven by the fact that they are not grounded in the culture, socio-history and socio-experiences of Global Wafrika Weusi peoples. As they are not based on these vital fundamental psycho-social elements they ignore the genetic basis of Afrikan humanity and give no thought to Afrikan cultural history, Afrikan biological history, Afrikan climatic geographical history and Afrikan psycho-social interaction history both intergroup and intragroup. Each of these histories is contained in the very genes of Afrikan people and must be an inherent part of the any Afrikan S3HW/Sahu SB3/Seba. As Mhenga Amos N. Wilson informed us three decades ago:

"The genetic inheritance, the genes are not mere chemical packets that determine their physiological aspects but the genes are capsulated histories of the experiences of our people. In other words, the cultural history, biological history, climatic geographical history, the interactions our people have had with other people, the interactions our people have had with their environment on the African continent and other places over the thousands and thousands of years are carried right in the bodies of our children. It is a part of their psychology as well as their biology. Therefore the education of our children must be based on the knowledge of that history and the psychology that flows from that history."¹³⁰

Furthermore, they are not even in the least bit infused with the accumulated knowledge and wisdom on the biological development and developmental psychology of the Black child.¹³¹ Being based in Eurasian culture the S3HW/Sahu SB3/Seba of Global Wafrika Weusi Nations have

¹³⁰ Amos N. Wilson, "Developing the Un-developed Minds of Afrikan Children," Public Lecture (New York: 1992)

¹³¹ Amos N. Wilson, The Developmental Psychology of the Black Child (New York: Africana Research Publications, 1978)

continuously mis-defined the socio-political economic problems that Afrikan people must solve in order to establish Wafrika Weusi power. By way of example Economics as taught to Afrikan children of both the Afrikan continent and the Afrikan Diaspora is a mirror image of Eurasian Economics. Eurasian Economics grows out of the Eurasian socio-historical experience and is concerned with the development of Eurasian power within the current international economic order. As currently written about and taught in Universities worldwide it is an Economics concerned with the conservation of the Eurasian global position. The global position of Eurasian countries is intimately connected with the under-development and socio-economic exploitation of Global Wafrika Weusi Nations. The current international economic order dates back to c. 5656 KC [c. 1415 BCE] and in the words of Mhenga Walter Rodney:

"The first significant thing about the internationalization of trade in the 15th century was that Europeans took the initiative and went to other parts of the world... What was called international trade was nothing but the extension overseas of European interests. The strategy behind international trade and the production that supported it was firmly in European hands, and specifically, in the hands of the sea-going nations from the North Sea to the Mediterranean. They owned and directed the great majority of the world's sea-going vessels, and they controlled the financing of the trade between four continents. Africans, had little clue as to the tri-continental links between Africa, Europe and the Americas. Europe had a monopoly of knowledge about the international exchange system seen as a whole, for Western Europe was the only sector capable of viewing the system as a whole...From the beginning, Europe assumed the power to make decisions within the international trading system. An excellent illustration of that is the fact that the so-called international law which governed the conduct of nations on the high seas was nothing else but European law. Africans did not participate in its making, and in many instances African people were simply the victims, for the law recognized them only as transportable merchandise. If the African slave was thrown overboard at sea, the only legal problem that arose was whether or not the slave-ship could claim compensation from the insurers! Above all,

European decision-making power was exercised in selecting what Africa should export — in accordance with European needs.”¹³²

That little has changed in this scenario even though Global Wafrika Weusi Nations are now led by an Afrikan intelligentsia who boast terminal degrees and training from some of the finest institutions of higher learning in the Western world and whose curriculum vitae and resumes are replete with professional experience in international institutions such as the United Nations, the World Trade Organization, the International Criminal Court, the International Monetary Fund and the World Health Organization is a testament to the efficiency and effectiveness of the Eurasian S3HW/Sahu SB3/Seba in preserving Eurasian global political economic interests and power and Afrikan subordination.

The S3HW/Sahu SB3/Seba of Global Wafrika Weusi Nations are little more than glorified standardized testing regimes in which students take the same identical test and are considered excellent and proficient if they can correctly answer the superficial test items that are totally lacking in critical thinking. The entire testing regime that shapes the lives of the Afrikan intelligentsia and peasantry is based on the Cartesian compartmentalization of knowledge of a theorized mechanistic universe, which is the basis of the erroneous psychological theory of Behaviorism which is centered on the principle that learning is a passive act of rote memorization of categorized information. This Eurasian perspective takes no account of the latest

¹³² Walter Rodney, How Europe Underdeveloped Africa (Dar es Salaam: East African Educational Publishers, 2009) pp. 75-77.

advances in western science since the development of Quantum Theory between c. 6141- 6161 KC [c. 1900-1920 CE], which is itself a belated Eurasian statement of the ancient Afrikan conceptualization of knowledge as holistic and thus inseparable and of human learning occurring through the act of the student gaining comprehension, assigning meaning to comprehended knowledge by the association of that knowledge with previous experientially acquired knowledge. The use of tests as a means of assessment results in the negative labeling of students who do not perform well on the test thus modifying and creating student behavior and greatly reducing their chances at socio-economic mobility. The link between testing and social mobility creates associated pressures and anxieties of testing and results in psychic trauma, illness and suicide among some students. For the students that do not test well, the differences in socio-economic backgrounds and social stratification is reinforced in the minds of the students not only as a result of their performance on the test but also as a result of their callous treatment by teachers, political leaders and the national print, digital and television media. The tests far from assessing the quality of the S3HW/Sahu SB3/Seba are merely training tools that provide quantitative data on those students who manifested the skill of being good test takers and may be excellent automatons within the current international political economy; therefore they are not valid standards for assessing learning. Additionally, the test does not assess the caliber of the teacher or

nature of the socio-political economic structure both which are key components in the S3HW/Sahu SB3/Seba.

There are nine key areas given Afrikan socio-historical experiences over the past two and a half millennia around which an authentically Global Wafrika Weusi curriculum for Afrikan agency and political-economic liberation must be developed. These power determining constants are:

- 1) Control of the Domain of Discourse;
- 2) Military Differentials;
- 3) Economic Differentials;
- 4) Technological Differentials;
- 5) Power of Definition;
- 6) Purpose of Education;
- 7) Definition of Intelligence;
- 8) Nation-building inclusive of State Management; Policy Design, Implementation, Evaluation, Modification; Strategic Management; Strategic Planning.

From a SB3/Seba agenda of this nature socio-cultural, political economic disengagement, delinking, and extrication from Eurasian derived and controlled international political economic structures become key concepts in the critical discourse of Afrikan agency. It is at the point of the control of critical discourse by the intelligentsia and peasantry of Global Wafrika Weusi Nations from Afrikan cultural foundations that the problems of military, political-economic and technological differentials between Eurasians

and Afrikans come to the fore. These words are intimately associated with the problems associated with domination to be solved by Afrikan people and thus, must become the determining factors in the establishment of an authentically Afrikan SB3/Seba of socio-political economic liberation. Perhaps the most important of the power constants is the Control of the Domain of Discourse.



Regaining Control of the Ulimwengu wa Hotuba

"The ideological deficiency, not to say the total lack of ideology, within the national liberation movements — which is basically due to ignorance of the historical reality which these movements claim to transform — constitutes one of the greatest weaknesses of our struggle against imperialism, if not the greatest weakness of all...It is with the intention of making a contribution, however modest, to this debate that we present here our opinion of the foundations and objectives of national liberation in relation to the social structure. This opinion is the result of our own experiences of the struggle and of a critical appreciation of the experiences of others. To those who see in it a theoretical character, we would recall that every practice produces a theory, and that if it is true that a revolution can fail even though it be based on perfectly conceived theories, nobody has yet made a successful revolution without a revolutionary theory. "[Mhenga Amilcar Cabral]¹³³

The **Ulimwengu wa Hotuba** [*Kiswahili: Universe or Domain of Discourse*] is a critical discursive logical dialogue that encompasses all of the culturally relevant linguistic terminology of semantic importance and defines all spiritual, cognitive, affective and psycho-motor physiological phenomena pertaining to a specific discourse arena. Its importance stems from the relationship of the thought, spoken and written word in the social construction of psychical, emotional, somatic and political-economic reality.

¹³³ Amilcar Cabral, "The Weapon of Theory" Speech- The First Tri-continental Conference of the Peoples of Asia, Africa and Latin America (Havana, Cuba: January, 1966)

Through the spiritual, cognitive, affective and psycho-motor physiological mastery and sedulous supervision of an Afrikan culturally grounded Ulimwengu wa Hotuba, Afrikans will begin to fashion Afrikan existence. A key way to become proficient at this is through an assiduous comprehension, analysis, application and evaluation of the socio-political economy of human actions. After comprehending the politics and economics of the various areas of human activity, it will be possible for the intelligentsia and peasantry of Global Wafrika Weusi Nations to reconstruct authentic Afrikan political praxis. Praxis at its most profound level is the culturally defined, predetermined collection of socio-political economic traditional practices, norms, code of behavior and mores which are rooted in the Afrikan **Utambuzi wa** [*Kiswahili: Utambuzi wa- Consciousness of*] **KT M3 KT/Ket.Ma.Ket** [*Kush/Kemet: Collectiveness*] or World-View and its theories, axioms, concepts, beliefs, assumptions, ideas and ideologies. The Utambuzi wa KT M3 KT/Ket.Ma.Ket is shaped by a socio-historical consciousness that informs actions through the precedents provided from a shared socio-cultural history that serve as models for contemporary practice. One such shared socio-historical practice of Global Wafrika Weusi peoples is M3'T/Maat. M3'T/Maat is the conceptualization of the organizing principles which are the bases of the Laws uniting all of Creation into a spiritual organic whole. The idea extends beyond the confines of the **Mfumo wa Uhusiano wa Walimwengu, Viumbe na Mazingira** [*Kiswahili: System of*

Relationships of Human Beings, Creatures and the Environment; Ecological System] encompassing the Cosmos and sustaining itself through the duality of existence in the people of the community who were viewed as being mirror images of the creator even as **Mlimwengu** [*Kiswahili: Human Being*] is the reflection of and is reflected by the **Ulimwengu** [*Kiswahili: Universe*]. M3'T/Maat based socio-cultural praxis is the foundation for M3'T/Maat socio-political economic interaction. M3'T/Maat socio-political economic interaction is in turn capable of categorization into a series of postulates for consciously doing political economy.

The classification of the Afrikan-centered postulates that provide a template of some of the recurring phenomena of the socio-political economic cycle and serve as a guide for consciously engaging in socio-political economic activity may be categorized under the overarching multidisciplinary concept of **XPRW/Kheperu** [*Kush/Kemet: Transformative Modalities of Human Beingness*] which is itself subdivided into the dynamic interwoven life processes of **KM3/Kema** [*Kush/Kemet: Creation, Establishment, Production*], **SRWD/Serudj** [*Kush/Kemet: Fortification, Perpetuation, Flourishment, Restoration*], **SWX3Y/Sukhay** [*Kush/Kemet: Deterioration, Disintegration, Decay*].¹³⁴

¹³⁴ Robert A. Isaak and Ralph P. Hummel, Politics for Human Beings (North Scituate, Massachusetts: Duxbury Press, 1975) pp. 3-9.

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XPRW/Kheperu of Authentic Afrikan Socio-Political Economic Actions

Stage 1: KM3/Kema [*Kush/Kemet: Creation*]

KM3/Kema is the bio-psychological process of consciously engaging in socio-political economic activity in accordance with the suggested courses of action given a particular context that naturally flow from the complementary Laws of M3'T/Maat and ISFT/Isfet with the intentionality of shaping revolutionary social forces, altering social structure, socialization and social activity and thereby bringing forth a new socio-political economic order upon which to establish an Afrikan S3HW '3I/Sahu-Aai.

Socio-Political Economic Postulates of KM3/Kema

1. Authentic Afrikan Socio-political Economy, which is based in Afrikan culture, is initiated with an Afrikan socio-political economic concept from which is derived an Afrikan socio-political economic idea that gives rise to an Afrikan socio-political economic ideology.
2. Authentic Afrikan Socio-political Economy, which is based in Afrikan culture, connotes Afrikan communal perception and cognitive cultural participation in the solving of collective interests and public necessities.
3. Authentic Afrikan Socio-political Economy, which is based in Afrikan culture, is conscious Afrikan interaction facilitated through communal communication, according to Afrikan cultural egalitarian principles.
4. Authentic Afrikan Socio-political Economy, which is based in Afrikan culture, is specifically Afrikan communal communication with the intentionality of engaging in Afrikan socio-political economic interaction to optimally fulfill with honor communal obligations utilizing pre-existing ecological, social, political and economic factors.

5. Authentic Afrikan socio-political economic interactions that are based in Afrikan culture, when repetitively completed are transformed into socio-political economic relationships.
6. An authentic Afrikan socio-political economic relationship that is perpetuated over time becomes solidified as a collective representation in the collective subconscious of the nation and is then converted into an institution by the collective perceptions of the communal society.
7. Authentic Afrikan socio-political economic nobilities appear when a select few who have engaged in acts that have benefited the collective monopolize control of the communal institutions responsible for the preserving and development of cultural values, norms and mores.
8. The authority of the authentic Afrikan socio-political economic nobility is derived from the respectful accession of some institutions of power to them by the community as long as they adhere to the concepts of honor and obligation to the nation and maintain the ethical standard set by their Wahenga na Wahenguzi in the distant past. As this relationship is based in the Wahenga na Wahenguzi it is a spiritual as well as cognitive, affective and psycho-motor physiological institution and imbues the position of the nobility with a sense of sacredness coupling national sovereignty with the divine.
9. The authentic Afrikan socio-political economic community is maximally resolved on the implementation of and extremely intent on making the most efficient and effective use of Afrikan cultural values, norms, customs and mores.
10. The formation, planning, coordination and management of authentic Afrikan socio-political economic organizations is accomplished with the aim of sustaining and expanding Afrikan socio-political economic interests.
11. Within the authentic Afrikan socio-political economic community ethnicity and religion are the issues of greatest importance unlike in Western non-Afrikan societies where class is the over-riding concern. Within the communal structure status is the key organizing principle within the ethnic group with status being defined by the laws of the kinship system and Wahenga na Wahenguzi contributions to the communal well-being. Given the egalitarian nature of the society social status may also be attained through the acquisition of knowledge which is liberally distributed. Religion or the methodology of honoring the Wahenga na Wahenguzi has importance due to the social desire of all members of the society to honor their forebears with time-honored rites and rituals.

12. The ability to label or name the tangible and intangible aspects of existence concretizes socio-political economic relationships within the authentic Afrikan communal society. This is socio-political economic reification.

13. The legitimate power to mold the collective consciousness of the authentic Afrikan socio-political economic communal society enables the perpetual spiritual, cognitive, affective and psycho-motor physiological concretization of socio-political economic relationships. The molding of the collective consciousness with Afrikan cultural precepts leads to these tenets becoming incarnate in each member of the communal society psychically, somatically and emotionally manifesting in socio-political values, socio-cultural predispositions or inclinations that fashion economic decisions in production and consumption patterns, social interaction, and intellectual capacity or the social perception of needs and strategic problem-solving ability. This legitimate power residing within the collective cognitive faculties of the Afrikan communal whole is the **Utamaduni Mkubwa ya Afrika** [*Kiswahili: Afrikan High Culture*] and portends a S3HW/Sahu SB3/Seba that extends beyond the aggregation of information and calling it knowledge and encompasses the development of the collective social consciousness allowing a total awareness of socially constructed reality.

14. The authentic Afrikan socio-political economic nation is a multi-ethnic pluralist society with semi-autonomous sub-entities existing within a territorial state who subscribe to the same socio-political economic reification that flows from the over-arching multi-ethnic institutional commonalities born from Utamaduni Mkubwa ya Afrika.

Stage 2: SRWD/Serudj SRWD/Serudj [*Kush/Kemet: Perpetuation*]

SRWD/Serudj is the technical methodology grounded in Afrikan-centered argumentation by induction, deduction, analogy and counter-example and intended to probe the ontological, cosmological and teleological underpinnings of social organization for the psychical, emotional, and somatic design, implementation and evaluation of institutions deemed as necessary for the preservation and expansion of the efficient and effective socio-political economic infrastructure of authentic Afrikan society.

Socio-Political Economic Postulates of SRWD/Serudj

1. In the authentic Afrikan socio-political economic state the collective sustains social stability through acceptance and propagation of the same socio-political economic reification that outflows from Utamaduni Mkubwa ya Afrika.
2. The Wahenga na Wahenguzi operating through the various institutions of Utamaduni Mkubwa ya Afrika meticulously delineate culturally acceptable conduct, prudently allocate socio-political economic positions and graciously apportion remuneration for ethical social conduct based on the measures of honor and obligation to the social good.
3. Within the authentic Afrikan socio-political economic territorial state Utamaduni Mkubwa ya Afrika designates and interprets socio-political economic reality.
4. Within the authentic Afrikan socio-political economic territorial state conceptions of citizens of the territorial state and non-citizens come to the fore with the advent of non-state population groups or their representatives and the proper means of social interaction are fashioned by the institutions of Utamaduni Mkubwa ya Afrika.
5. Within the authentic Afrikan socio-political economic territorial state short-term solutions to long-term public problems result inevitably to crisis within some or all of the institutions of the socio-political economic S3HW '3I/Sahu-Aai.
6. Within the authentic Afrikan socio-political economic territorial state the scarcity of natural resources that are important to the self-sufficiency of the collective whole or to segments the social whole leads to increased international political economic interaction, mutually agreed upon territorial incorporation and in extreme situations violent territorial expansion.
7. The ecological environment is the concrete context that mediates varied subjective points of view.
8. The authentic Afrikan socio-political economic territorial state generally maintains a governing structure that mixes government of the few with government of the many at both the national and local levels.¹³⁵

¹³⁵ J. B. Danquah, The Akim Abuakwa Handbook (London: Forstern Groom and Company, 1928); J. E. Casely-Hayford, Gold Coast Native Institutions (London: Sweet and Maxwell, 1903); K. A. Busia, The Position of the Chief in the Modern Political System of Ashanti (Oxford: OUP, 1951); J. B. Danquah, Obligation in Akan Society, West

9. Within the pluralist authentic Afrikan socio-political economic territorial state when common cultural values derived from millennia old Utamaduni Mkubwa ya Afrika become superseded by mercenary rapacity on the part of ambitious high status social elements, such as well-placed extended families in the spiritual or political apparatus of the varied ethnic groups who are desirous of seizing state power represented by the national socio-political economic institutions then the irreconcilability of the contradictory aims leads to a clash of socio-political economic values covert low intensity friction and eventually overt violent conflict.

10. The duration of overt violent conflict is determined by internal and external support for the hostile parties, cultural prohibitions on the use of force and the magnitude of equilibrium of the sophistication of technological weaponry existing between the warring parties.

11. Foreign Affairs or international relations is an integral aspect of national statecraft conducted in a largely conflict ridden global environment through many institutional avenues such as trade, which is the government securing of favorable mercantile terms on behalf of business by means of negotiation. High level inter-state dialogue or diplomacy and trade are examples of low intensity warfare which can easily morph into open military conflict.

12. Bilateral and multilateral international covenants are solutions to a given set of socio-political economic problems which resolve tensions between clashing interstate interests generally in favor of the stronger interest. These agreements are contextualized within a given socio-historical and culture time-frame, are static, institutionalized and intended to render the same results perpetually.

Stage 3: SWX3Y/Sukhay [Kush/Kemet: Disintegration]

SWX3Y/Sukhay is the spiritual, cognitive, affective and psycho-motor physiological decomposition of the symbols, language, values, norms, mores and ideals of Utamaduni Mkubwa ya Afrika through the onset of cultural malaise that halts the natural cultural dynamism, internal moral decadence, intragroup complacency and violent conflict, ecological challenges or

intergroup pressures. This state of affairs leads to the deconstruction of the existing socio-political economic structure through the break down in cultural stability, socio-political economic control and the processes of socio-political economic interaction. Where once internal cooperation, accommodation and selective assimilation of external elements were the overriding concerns under conditions of stability, internal narcissistic competition and violent conflict now become the defining traits.

Socio-Political Economic Postulates of SWX3Y/Sukhay

1. Sovereignty or the culturally prescribed right of leadership and the communally sanctioned authority to wield power resides in the culturally defined institution of legitimacy and in authentic Afrikan socio-political economic societies dwells with the Wahenga na Wahenguzi.
2. Socio-political economic revolution arises when key social institutions, such as government and the S3HW/Sahu SB3/Seba, come into conflict desacralizing the institution of legitimacy and giving rise to alternate conceptualizations of socio-political economic order.

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Definition of Afrikan Socio-political Economic Activity

"If we are going to be masters of our destiny, we must be masters of the ideas that influence that destiny."
[Mhenga John Henrik Clarke]

Afrikan Socio-Political Economy is a discipline within the authentic Afrikan S3HW/Sahu SB3/Seba concerned with the cultural, spiritual, cognitive, affective, psycho-motor physiological enquiry in the form of critically analytic Afrikan-centered research into the methodology historically utilized by Global Wafrika Weusi people to strategically plan, cooperatively

coordinate and collectively systematize their technical modes of social production for the balanced use of natural and human capital in order to substantively and optimally satisfy the requirements of the social provision of the cultural, political, economic and military necessities of Afrikan communal society in accordance with communally multi-ethnic synchronized, culturally prescribed critical systems thinking and organic decision-making processes for reciprocally-oriented, self-sufficient, strategic optimum subsistence, natural resource nationalization and strategic natural resource management in the light of socio-historical and cultural norms, mores and customs and with regards to the prevailing socially constructed international relationships characterized as power struggles. In its operative applied form as Afrikan socio-political economic activity it is a socio-political economic action that has the intentionality of successfully resolving social rigidity, psychical stress, political-economic uncertainty and intragroup/intergroup hostility existing between Afrikan social necessities and socio-political economic perceptions of the social context and of the rules governing intragroup/intergroup relationships. The socio-political context and habitual conventions that circumscribe intragroup/intergroup relationships are what may be called the empirical socio-economic actualities of the internal and external ecological environment. The empirical socio-economic actualities are the ecological environmental circumstances that either constrain or sustain revolutionary Afrikan socio-political economic movements. The

elevation of Afrikan awareness of the existence and origin of social rigidity, psychical stress, political-economic uncertainty and intragroup/intergroup hostility existing between Afrikan social necessities and socio-political economic perceptions of the social context and of the rules governing intergroup relationships as well as the development of an Afrikan methodology of resolving the friction is the defining characteristic of Afrikan socio-political economic consciousness. Afrikan agency growing out of this Afrikan-centered consciousness is Afrikan socio-political economics; the vigorous, zealous and enterprising form of Afrikan Socio-political Economy.

Afrikan socio-political economic action arises from concepts and ideas, develops ideologies and is best comprehended through a systematic critical analysis of the sociological, philosophical, ethical, intellectual, anthropological, biological, theological and psychological underpinnings of the purposes, questions, points of view, information, inferences, implications, assumptions and concepts that are its foundation. These underpinnings and foundations must be perceived and interpreted in terms of the clarity, accuracy, relevance, logicalness, breadth, precision, significance and depth which give them structure and collectively give form to the socio-political economic concepts, ideas and ideologies.¹³⁶ With this in mind it is extremely necessary that the Afrikan seek out and keep in the fore

¹³⁶ Robert A. Isaak and Ralph P. Hummel, Politics for Human Beings (North Scituate, Massachusetts: Duxbury Press, 1975) pp. 13-17; Richard W. Paul and Linda Elder, Critical Thinking: Tools for Taking Charge of Your Professional and Personal Life (Upper Saddle, New Jersey: Prentice Hall, 2002) pp. 54-55, 66.

all assumptions cautiously weighing them, as to fail to do so would lead to defects in Afrikan socio-political economic conduct. The act of engaging in socio-political economic activity by two more people who have the intentionality of developing solutions to the social rigidity, psychical stress, political-economic uncertainty and intragroup/intergroup hostility existing between Afrikan social necessities and socio-political economic perceptions of the social context and of the rules governing intergroup relationships leads to the structured formation of socio-political economic institutions. An institution is not the physical trappings that are associated with institutions such as buildings but it is in actuality structured behavioral methods that are systematized and utilized each time the particular circumstances arise. From this perspective socio-political economics permeates all social organizations such as all forms of the media, sports, music, female and male intimate relationships, families and all aspects of the Afrikan S3HW '3I/Sahu-Aai. It is pervasive throughout the areas of human activity such as health, economics, education, entertainment, labor, law, politics, religion, war and sex.

The totality of Afrikan social existence and the socio-political economic conditioning that occurs from it is controlled by external anti-Afrikan powers and internal anti-Afrikan elements. These slave circumstances and external conditioning result in the continued production of mis-directed Afrikans, psychologically dependent on non-Afrikan external sources, who though a

monolithic giant conceive of themselves as impotent and socio-politically powerless. The Eurasian elite elements that control Afrikan socio-political economic structures have implemented a socially constructed reality that conditions Global Wafrika Weusi peoples to be avaricious consumers thus protecting their own socio-political economic power that is based on social production and religious, cognitive, affective and psycho-motor manipulation and exploitation. The Eurasian investment in programs to control reproduction within Afrikan families, agricultural projects and direct investment in the Afrikan socio-political economy allows them to seductively shape Afrikan families, schooling methodology and current and potential future government officials through the imposition of the Eurasian Utambuzi wa KT M3 KT/Ket.Ma.Ket. The Eurasian socio-political economic socialization is indoctrination with the exploiters cultural norms, mores and customs thereby reducing the possibility of any effective challenge arising against the current global socio-political economic order. Instead, the indoctrinated Afrikans, who are generally of the well-placed families in the neo-colonial order, seek to be more fully sub-integrated into the exploitative arrangement.

A step in destroying the entire structure of Eurasian conditioning that currently constrains authentic Afrikan action is through intensive study and analysis to raise personal awareness and comprehend that the sum total of social phenomena are socio-political economic occurrences. Another

necessary step is to recognize that what one conceives of spiritually, cognitively, affectively and psycho-motor physiologically is what one is able to discern in one's concrete empirical environment. The mental faculties selectively attend to and construct socio-political economic actions for what is has been socialized and therefore internally psychologically structured to perceptually construe. The basis of this conception is the labels, names and definitions through which the external environment has been explained and given socio-political economic meaning. By way of example if one is given a definition of socio-political economics as the authoritative allocation of social resources¹³⁷ and then is instructed to enumerate those human activities that one associates with that definition one will have had two things occur. First, what one considers as socio-political economic activity will have been circumscribed by artificial mental parameters that reduce the scope of what one views in the external environment as falling within the purview of the definition. Second, ones perspective on socio-political economic activity will be a stratified out-look in which socio-political economic power naturally flows within a pyramidal hierarchy from the apex of the pyramidal power structure to the base. The definition and any definition of any subjective and objective phenomena for that matter ingeniously configures the spiritual, cognitive, affective and psycho-motor physiological human sub-structure and therefore associated human knowledge, as well as the

¹³⁷ Harold D. Lasswell, Politics: Who Gets What When How (Cleveland: Meridian Books, 1958); David Easton, The Political System: An Inquiry into the State of Political Science (New York: Knopf, 1964)

comprehension, application, analysis, synthesis and evaluation of that knowledge. Rather than conceptualizing of Afrikan socio-political economic phenomena as having a source internal to the socio-political economic participant one views an external source labeled as authoritative and by inference as reliable and authentic as being the legitimate initiator. The power of definitions is incalculable for they play an immediate fundamental role in the subject matter of ones thoughts.

In order to successfully identify socio-political economics in preparation for thoughtful action one should be aware of the objective fact that two or more individuals will be engaged in social interaction based on the recognition of the convergence of mutual interests and an intentionality to solve their common concerns. These social participants, who have a particular socio-economic background, in order to solve their mutual interests will engage in particular socio-political economic actions and have to address a given set of empirical details concerning the social rigidity, psychical stress, political-economic uncertainty and intragroup/intergroup hostility existing between Afrikan social necessities and socio-political economic perceptions of the social context and of the rules governing intergroup relationships.

In general the vast majority of the socio-political economic acts engaged in by Global Wafrika Weusi Nations within the current international political economy is nothing more than symbolic socio-political economics.

An excellent example of this statement is the socio-political economic institution of voting. With few if any exceptions the important decision-making on the choices of who will stand in the elections has already been made in the Afrikan case by foreign and neo-colonial elites away from the glare of the media. The socio-political economic necessities of fulfilling the life needs of and optimally solving the socio-political economic problems of the electorate is in no way a concern in the socio-political economic processes that are labeled by Eurasians as democracy. This scenario is an extremely important issue for in the case of Afrikan socio-political economic activity, if the social requirements of Global Wafrika Weusi peoples and the socio-political economic problems of Global Wafrika Weusi people has not been satisfactorily ameliorated then socio-political economic activity has not taken place. In the current atmosphere all that occurs is symbolic socio-political economics, i.e. voting or the symbol of socio-political economics has been all that has occurred; and, in the case of symbolic socio-political economic activity when the symbolic act has ended the Global Wafrika Weusi grassroots find their socio-political economic position unchanged and their myriad of problems unresolved. Any figurative socio-political economic act that one becomes involved in does nothing more than to more fully concretize existing socio-political economic relationships that are designed to perpetuate the existing power structure, which is structured to solve the problems of Eurasian elites in the core states of the global economic order

and to more fully coopt the comprador Afrikan managers of the neo-colonial states and diasporas of Global Wafrika Weusi Nations. Within Eurasian and Afrikan comprador elite definitions of socio-political economic problems, analysis of the origination of the problems and the public policies that grow out of that analysis, the existing socio-political economic relationships, neo-colonial states and global economic order are not the cause of the problems of the grassroots of the Global Wafrika Weusi Nations, but instead, it is the defects in the culture of Afrika and in the spiritual, cognitive, affective and psycho-motor physiological faculties of the individual members of the Afrikan grassroots. This analysis is adhered to, for to consider the Eurasian S3HW '3I/Sahu-Aai as the source of the trouble is to signal a necessity of socio-political economic change in the social structure and thereby to bring about alterations in the socio-political economic power relationships and substantively reduce the social position and privileges of the current socio-political economic power elites.¹³⁸

¹³⁸ Murray Edelman, The Symbolic Uses of Politics (Urbana, Illinois: University of Illinois Press, 1967); Robert A. Isaak and Ralph P. Hummel, Politics for Human Beings (North Scituate, Massachusetts: Duxbury Press, 1975) pp. 25-29.



A Methodology of Afrikan Socio-political Economic Activity

“White domination of Blacks in our current social context is primarily by the fact that Blacks think of themselves and of reality in terms created by the self-serving interests and perspectives imposed on them by Whites, and act on the basis of biased and false information provided by Whites without realizing it. They therefore contribute to their powerlessness and domination by Whites simply by thinking of themselves and reality in a manner that allows them to be subjugated. Thus, White domination of Blacks is, to a significant degree, covered by ideology, beliefs which Blacks have been conditioned by Whites to unwittingly accept. To this degree their domination and powerlessness is self-imposed. Blacks obscure their unnecessary domination by Whites and contribute to that domination by their own gullibility and too-ready acceptance of Eurocentric ideology and their obsequious willingness to think and act only within the confines of White generated ideas, social definitions, relations and ethics (not often honoured by Whites themselves). Hence, the minds of Blacks are used to forge links of their own mental chains. When Africans in the Americas and the world over choose to critically examine the “received” ideas and biased perceptions of “reality” imposed on them by Europeans and choose to know reality for what it is – to create themselves through gaining a thorough knowledge of self, knowledge of the world, and through studying and acquiring power they will then have attained the keys to their liberation.” [Mhenga Amos N. Wilson]¹³⁹

In order to effectively engage in Afrikan socio-political economic activity Global Wafrika Weusi peoples must have a firm knowledge, comprehension, analysis, synthesis and evaluation of certain subjective and objective specifics of the socio-political economic environment derived from an authentic Afrikan S3HW/Sahu SB3/Seba such as:

1. *Delineation of the socially constructed conventions governing socio-political economics.* The socially constructed conventions are the underlying assumptions that support the culturally defined method for engaging in socio-political economic activity. The culture of origin should be unambiguously named, analyzed and evaluated to determine if those conventions grow out of a cultural seed that is compatible with the culture of the participant. Afrikan socio-political economics occurs when Global Wafrika Weusi peoples implement social change by rewriting the socially constructed conventions from an Afrikan cultural perspective so that those conventions will then meet Afrikan socio-economic requirements and resolve those problems that Global Afrika people must successfully resolve.

¹³⁹ Amos N. Wilson, Blueprint for Black Power: A Moral, Political, and Economic Imperative for the Twenty-First Century (New York: Afrikan World Infosystems, 2000) pp. 24-25.

2. *Identification of the cultural values of socio-political economics.* The socio-cultural code of behavior undergirds the intentionality's that the people of a social order individually and collectively seek to achieve. Socio-political economic ethics are those intentionality's and circumstances that the S3HW '3I/Sahu-Aai holds as sacred and was erected to sustain. To effectively engage in Afrikan socio-political economics one must through the processes of analysis and evaluation decide if the socio-political economic cultural values that are currently enacted are to the benefit of Global Wafrika Weusi peoples and if so act in accordance with those cultural values. However, if the existing socio-political economic cultural values are not to the benefit of Global Wafrika Weusi peoples then they must engage in Afrikan socio-political economics to the extent that it leads to the inception of socio-political economic relationships which substantively benefit Global Wafrika Weusi peoples.

3. *Ascertainment and description of the institutional resources that serve as the basis of the power of socio-political economic participants.* Eurasian imperialist power elites and local Afrikan neo-colonial compradors use socio-political economic institutional resources as a basis for power maintenance and expansion. These institutions are behavioral problem-solving relationships established at some point in time to meet some organized and mobilized socio-political economic constituencies' interests. The Eurasian imperialist power elites and local Afrikan neo-colonial compradors will use their mutual class interests, access and control of media, colonial and neo-colonial religious organizations, dominating presence in socio-political economic parties and non-governmental organizations as key material assets in an effort to add legitimacy to their efforts to maintain the status quo and to persuade the wavering elements in the Afrikan grassroots. Those members of the Afrikan grassroots who confuse the socio-political economic positions, with the personalities of the persons and intertwine the personality with legitimacy and those who hold to the mental disposition of the possibility that they may one day assume such privileges will give much weight the actions of the local Afrikan neo-colonial compradors.

Additionally, Global Wafrika Weusi peoples through intensive analysis, application, synthesis and evaluation within small cadres of communal study groups that should be the fundamental basis of the Afrikan S3HW/Sahu SB3/Seba must come to the realization that when Global Wafrika Weusi peoples alter their neo-colonized Utambuzi wa KT M3 KT/Ket.Ma.Ket

beginning at the individual level and then proceeding to the extended family, village, city, national and international level, and meticulously change their perception of existing socio-political economic institutions such as legitimacy for instance, and spiritually, cognitively, affectively and psycho-motor physiologically reposition their cultural outlook from Eurasian cultural assimilation to the panoramic vista of the Afrikan cultural perspective which causes judgments on existing socially constructed reality to be developed from the visionary ideas of Afrikan attitudes that they will then and only then accurately view the extensive socio-political economic resources that they have in hand for immediate, continuous, uninterrupted use and be able to efficiently and effectively engage in radical and revolutionary challenges and eventual alterations in the structure of power distributions.

III.

Self-attainment of Afrikan Socio-political Economic Consciousness

"A race of people is like an individual man; until it uses its own talent, takes pride in its own history, expresses its own culture, affirms its own selfhood, it can never fulfill itself." [Mhenga Malcolm X]

To effectively engage in socio-political economic activity on behalf of the Wahenga na Wahenguzi, Afrikan people and the 'Beautiful Ones Not Yet Born' one must become acutely conscious of existing socially constructed reality. Within Eurasian imperialist reality there are five techniques that are routinely utilized in order to keep Afrikans spiritually, cognitively, affectively

and psycho-motor physiologically enslaved and thereby hinder the raising of consciousness to the level of Afrikan socio-political economic awareness. These analytic, well-ordered tactics are the promotion of Eurasian global one-dimensionality, reification of Eurasian socially constructed reality, alienation from Utamaduni Mkubwa ya Afrika, the myth of Eurasian stasis and the Eurasian construction and inculcation of pathological Eurasian ideology.

1. **Eurasian global one-dimensionality** is a spiritual, cognitive, affective and psycho-motor physiological entrapping of the mental faculties of the peoples whom one has militarily subjugated and intends to continually dominate. The dominated people are socialized into the predisposition of consistently thinking that there is only one methodology of socio-political economic problem-solving and that the methodology derives from the holders of power. The people entrapped into the psychological state of one-dimensionality view socio-political economic empirical reality as predetermined and inescapable natural life conditions that supersede the life requirements of the subjugated people. The dominated people are possessed by the spirit and Utambuzi wa KT M3 KT/Ket.Ma.Ket.

- ⊗ A method of rectifying the disastrous impact of Eurasian global one-dimensionality centers on the development of the critical systems thinking skills of the unknowing victims. With the development of the analytic faculties one is able to deconstruct socially constructed reality.

2. **Reification of Eurasian socially constructed reality** is the acceptance of the unsubstantiated belief that socio-political economic relationships once institutionalized are concrete, material, living things that have and exceed the material existence of the humans that created them. It is the objectification of the intangible.

- ⊗ A technique that is of utility for reversing and preventing the reification of Eurasian socially constructed reality is the de-reification of the language or more appropriately the replacement of the language of the conquerors with the languages of the subjugated. This act will bring into full view the socio-political economic institutional specifics that when aggregated become empirical reality. As Eurasian socio-political

economic propaganda and mythology are fundamental components of the reified Eurasian socially constructed reality when the reality is deconstructed so too is the fundamental myths and ideology.

3. Alienation from Utamaduni Mkubwa ya Afrika is the spiritual, cognitive, affective and psycho-motor physiological process by which Afrikans are transformed through the institutions of the S3HW '3I/Sahu-Aai persons estranged from Utamaduni Mkubwa ya Afrika and therefore from their own socio-political economic needs as well as the Wahenga na Wahenguzi developed methodologies for adequately satisfying them. Thinking based in Eurasian global one-dimensionality creates the necessary conditions for Afrikan estrangement from Utamaduni Mkubwa ya Afrika. In the psycho-social state of alienation the Afrikan is so mis-directed and deluded to the point that they experience an emotional sense of pseudo-bliss as they repeatedly engage in superficial acts that satisfy their wants, confusing their wants with socio-political economic needs. Through the institutional process of Eurasian socialization Global Wafrika Weusi peoples accept the corporate business defined explanation of their needs and the products that must be consumed in order to satiate them. Being transformed into avaricious consumers Afrikan identity becomes bound up in the superfluous products that they fritter away large segments of their life-span accumulating. Their identity is so interwoven in the corporate products that they are willing to risk their very lives in an effort to get the item, for example through theft, or in attempts to protect the item from being desecrated or stolen. This alienated state of the Afrikan is one in which they have been socialized into falsely believing personal wants are socio-political economic values and that the reified existence in which they live are absolute and unalterable universal conditions.

⊗ A strategy for combating alienation from Utamaduni Mkubwa ya Afrika is the development of institutions capable of allowing the Afrikan to know themselves and create their own Afrikan oriented world. In the words of the Afrikan Diaspora psychologist Na'im Akbar, "Structure your world so that you are constantly reminded of who you are and who you intend to become. Act in the best interests of your community and from the perspective of an Afrikan world-view. You will then destroy alienation and preserve your sanity."¹⁴⁰

4. The Myth of Eurasian Stasis is a theory based upon the speculative supposition that the current socio-political economic state of the world has remained so for time immemorial and will remain as it is in perpetuity. The theory and ideology of Eurasian stasis is born from the biological process

¹⁴⁰ Na'im Akbar, Visions for Black Men (Tallahassee: Mind Productions and Associates, 1994)

homeostasis in which the human body enacts a series of procedures in reaction to foreign stimuli in an effort to maintain the body functions in a steady-state. By conceptualizing the current condition of the world as normal and unchanging Afrikan thinking becomes inelastic in the face of problematic empirical phenomena.

- ⊗ In order to return Afrikan thought to a balanced state defined by variance in the face of multiple challenges that allows in-depth perception, strategic counter-thought and adaptation as the need arises the Afrikan must fully comprehend the XPRW/Kheperu of authentic Afrikan socio-political economic activity and note that all social orders move through the processes of KM3/Kema, SRWD/Serudj and SWX3Y/Sukhay. Groups of women and men have always since time immemorial formed social organizations with the intentionality of meeting the necessities of human life in the face of externalities in the ecological environment. The social organizations become empirical reality and socialize all new members into the culture of the society and in due course of time as external empirical realities change making obsolete the theoretical foundation of the social organization efforts are made to either reform or remake the society either internally or externally. Thus all peoples, societies, states and kingdoms in their socio-history have experienced progression and regression and none have existed perpetually.

5. Pathological Eurasian Ideology once inculcated entraps the Afrikan mind into accepting Eurasian cultural values, norms and mores as the one true and correct methodology or code of behavior for socio-political economic action. This absolutist methodology being that it is intolerant of alternative views leads to conflict and fosters barbarism. Pathological Eurasian ideology prevents the Afrikan from solving Afrikan problems for Afrikan problems are mis-identified. That the Afrikan is mentally incapable of rectifying deplorable Afrikan socio-political economic conditions is the very sign of the pathology. Pathological Eurasian Ideology separates ideas and actions creating two mental states that of the pathological Eurasian realist and the pathological Eurasian idealist. The pathological Eurasian realist emphasizes socio-political economic activity with the intentionality of obtaining power. However, once in power the pathological Eurasian realists lacks any creditable concepts and ideas upon which to develop Afrikan oriented public policies. Having attained power but lacking viable ideas the pathological Eurasian realist becomes corrupted by the trappings of neo-colonial positions and beholden to the old colonial masters and their anti-Afrikan public policies. In being corrupted through the acquisition of neo-colonial power the pathological Eurasian realist engenders the corruption of

the Afrikan grassroots as they are left mired in absolute powerlessness and degradable impoverishment. The pathological Eurasian idealist on the other hand is so ensconced in the development of concepts and ideas, which are grounded in Eurasian cultural reality and thus anti-Afrikan that consideration of the institutions necessary for implementation, are completely ignored. The pathological Eurasian idealist is seldom ready for the trappings of neo-colonial power as knowledge of the complexities of institutional operation and the true nature of the empirical reality are sorely lacking. Generally attaining power through so-called legitimate means, i.e. Eurasian selection and election through mass manipulation, the pathological Eurasian idealist is usually ineffective as far as the actual interests of the Afrikan grassroots are concerned and begins to compromise with the pathological Eurasian realists.

- ⊗ A method for correcting this situation is to found socio-political economic activity in Afrikan cultural values, norms and mores, realizing that conscious Afrikan action is revolutionary as it seeks to build Wafrika Weusi power which conversely means the dismantling of Eurasian power. The Afrikan must be a socio-political economic idealist and realist and take a critically analytic position based in an Afrikan theory designed to construct Wafrika Weusi power.

The self-attainment of Afrikan socio-political economic consciousness is then achieved through critiquing contemporary Eurasian socio-political economic reality. To carry out this task means that the Afrikan socio-political economic actor must wage a spiritual, cognitive, affective and psycho-motor physiological struggle to rise above their Eurasian socialization into the promotion of Eurasian global one-dimensionality, reification of Eurasian socially constructed reality, alienation from Utamaduni Mkubwa ya Afrika, the myth of Eurasian stasis and the Eurasian construction and inculcation of pathological Eurasian ideology. The Afrikan has been socialized into Eurasian symbolic socio-political economics and therefore must rethink all that they believe that they know about the world in all of its

manifestations, past, present and future for the very knowledge they have is colonized and neo-colonized propaganda devised in the interests of sustaining Eurasian socio-political economic power. The Afrikan must boldly take a conscious deliberate position outside of the Eurasian cultural perspective calling every aspect of contemporary life into question engaging in the most meticulous interrogation possible. All of this must be accomplished from a foundation in the Afrikan Utambuzi wa KT M3 KT/Ket.Ma.Ket. The goal must be the amelioration of the social rigidity, psychical stress, political-economic uncertainty and intragroup/intergroup hostility existing between Afrikan social necessities and socio-political economic perceptions of the social context and of the rules governing intragroup/intergroup relationships.¹⁴¹

III.

Afrikan Socio-Political Economic Reconstruction

"It is through political, economic, and military action that we must change our circumstances. If those things are not applied in the context of our education then we are being educated just to be servants - educated servants. Because it is the intention of Europeans that Blacks never escape their condition of servitude. A higher education means that we will just be educated servants- nothing more, nothing less." [Mhenga Amos N. Wilson]¹⁴²

An authentic Afrikan S3HW/Sahu SB3/Seba with a curriculum developed around the power determining constants of control of the domain of discourse; military differentials; economic differentials; technological

¹⁴¹ Robert A. Isaak and Ralph P. Hummel, Politics for Human Beings (North Scituate, Massachusetts: Duxbury Press, 1975) pp. 33-55.

¹⁴² Amos N. Wilson, The Falsification of Afrikan Consciousness: Eurocentric History, Psychiatry and the Politics of White Supremacy (New York: Afrikan World Infosystems, 1993) pp. 18.

differentials; power of definition; purpose of education; definition of intelligence and nation-building inclusive of state management; policy design, implementation, evaluation, modification, strategic management and strategic planning is a S3HW/Sahu SB3/Seba that has as its goal the erection of authentic Afrikan socio-political economic power and is following the template of the many Afrikan global powers that have etched their names and achievements upon the papyrus and granite stone books of world history. Its task is to substantively solve the pressing problems arising from Eurasian domination of Global Wafrika Weusi Nations.

To change this situation Afrikans must fully engage in the continuing re-development of Wafrika Weusi counter-vailing power, through progressive populist socio-political economic engagement in the communities of the Afrikan Diaspora¹⁴³ and in the nations of continental Afrika. To begin the type

¹⁴³ The election of President Barak Obama as President of the United States of America does not represent substantive political economic engagement on the part of the grassroots of the Afrikan Diaspora and it is not real change. Instead, the elections are nothing more than apparent change and are merely an example of elite manipulation of the grassroots for elite ends. American politics is primarily Plural-Elitist in nature, which means that competing elites who agree on the basics of the social order as well as on the projection of hegemonic power but who disagree on the methodology of implementation engage in structured political campaigns or combat. Each is represented in general by one of two parties, and each sets the rules of political participation so as to eliminate the development of any real mass oriented populist parties. The Plural-Elites choose candidates that agree on the basic rules of the social system and fund them placing them before the mass public and to varying degrees opening the corporate media them. The grassroots are allowed to choose among safe interests as defined by Plural-Elites. The sudden 'rise' of Barak Obama through the American political system is akin to the placement of Enslaved Afrikans as Generals in the Arab armies of conquest, even when these enslaved Afrikans seized power they ruled in accordance to Arab cultural paradigms. The power structure, which includes the ruling ethnic[s] group[s], any police apparatus, governors, bureaucrats, kwk, serve, manage, administrate, enact, enforce the policies of the ruling class in a country in any historical time. If they seize power 'illegitimately or obtain it 'legally' they rule according to the dictates of the dominant culture, seldom if ever do they do otherwise. None of the Enslaved Afrikans who were made generals or who became Caliphs, Viziers and the like used their power for Afrikan Liberation. The Afrikan Septimus Severus who became Emperor of Rome c. 443-452 KC [c. 202-211 CE] was an excellent Roman Emperor ruling according to the rules set down by Rome from its inception as a regional power in c. 475 KC [c. 509 CE] He did not seek to liberate conquered Afrikan lands. President Barak Obama during

of substantive progressive socio-political economic public policies which must be enacted include:

1) Active Afrikan socio-political economic action through strategic delinking from the current international political economy and the forming of regionally and Sub-Saharan integrated closed domestic economies secured politically and militarily by a sub-Saharan political economic confederation and shielded by protectionist political economic public policies, along with resource nationalization and a substantive rewriting of the current laws of conducting business throughout sub-Saharan Afrika by removing so-called tax break incentives for foreign corporations doing business in Afrika, which are in reality nothing more than a means of passing the burden of doing business away from the multinational corporation and onto the grassroots Afrikan populations, who are in theory supposed to be benefiting from this example of Foreign Direct Investment and resource development. There also must be a removal of public policy hindrances to worker unionization, the elevation of craft and trade unions to government ministries and the subsidized elevation of worker pay to life sustaining levels;

2) The implementation of egalitarian measures such as progressive graduated taxation on the wealthy Afrikan neo-colonial comprador class and foreign corporations, justified by considerations on the nature and methods by which that wealth was acquired, over centuries namely through murder and the exploitation of Afrikan labor, lands and resources in a political economic S3HW/Sahu which privileges Eurasians over Afrikans even in Afrikan lands;

3) A policy of extensive government investment in rural health and SB3/Seba, along with the subsidization of rural small farmer agriculture through programs aimed at women farmers working through formal and informal local women cooperative organizations, and the establishment of a guaranteed income;

his two Presidential Administrations has continued the economic and military policies that were implemented by President George W. Bush. At best President Obama has engaged in pseudo-symbolic political action towards Afrikan people. During his administration the fundamental sociological, economic, political, psychological, historical, and religious relationships between Eurasians, Americans and Global Wafrika Weusi people has not changed. It is still defined by domination. To go a step further the idea that the Executive office of any nation is the center of power is obsolete in an International Political Economy where Corporations wield enormous economic power and paramilitary capabilities and mass produced sophisticated military weaponry. The actual core of power more appropriately resides in the G8 Finance Ministers and the Central Banks of the economic powerhouses of the Triad composed of the United States, the European Union, China and Japan.

- 4) The immortalization of the 'Rights of Nature' through the setting down in stone in the manner of the Wahenga na Wahenguzi and the placement throughout the nation of granite-markers commemorating the enactment of communal laws enshrining the 'Rights of Nature' and the protection and expansion of indigenous forestation;
- 5) The enactment of laws protecting the sustainable, holistic use of the land, respecting the sanctity of the earth and, forbidding non-Afrikan land ownership and land use as well as enshrining Afrikan communal land ownership and social land guardianship in honor of the Creator, in remembrance of the Wahenga na Wahenguzi and on behalf of the Beautiful Ones Not Yet Born;
- 6) Extensive state and local coordinated infrastructure development, infrastructure maintenance and infrastructure rehabilitation utilizing Afrikan technical expertise and local labor only;
- 7) State and local coordinated industrial policy centered on inter-Afrikan manufacture, inter-Afrikan trade and mutual inter-Afrikan reconstruction and development and the subsidization of industries such as artisan and textile manufacturing;
- 8) The limitation or severe constraining of capital export and a revaluation of Afrikan currency theory and the foundations of exchange rates along with the creation of a gold backed sub-Saharan wide currency minted from Afrikan gold and used in all transactions involving Afrikan nationalized natural resources and all other socio-political economic exchanges and serving as the reserve currency of all Afrikan and Afrikan Diaspora peoples. Such an Afrikan currency will shift the balance of global power to sub-Saharan Afrika as under such a currency the wealth of a nation would center on gold reserves as opposed to the current system which determines wealth based on the total amount of U.S. Dollars exchanged, as the U.S. Dollar along with the European Union Euro is in high demand with the U.S. Dollar being the current reserve currency globally;
- 9) The setting and enforcement of minimum import levels;
- 10) The unified invalidation, nullification and repudiation by sub-Saharan Afrikan grassroots representative organizations of the Afrikan neo-colonial comprador initiated foreign debt, which is a tool of neo-colonialist control of Afrikan resources through the subtle methodology of western centered international finance and imperialist controlled international trade; and,
- 11) The total rejection and complete abandonment of imperialist foreign aid.

These public policies recognize that Afrikan nations must follow a course of action which leads to the extrication of Afrikan socio-political economics from the fallacy of so-called 'Free Market' discipline, while advocating and implementing high levels of domestic market protectionism.

The colonially imported, militarily imposed, Afrikan neo-colonial comprador managed Eurasian doctrine of 'Free Trade' and Open Market Economics is centered on the economic fallacy that consumption is the basis of national prosperity. This idea is a fallacy with regards to neo-colonies, which have had their internal socio-political economic structures destroyed or coercively altered from the doctrine of national self-sustaining, self-sufficiency to that of imperial economic dependency. In point of fact, socio-political economic consumption is intimately connected with socio-political economic production and socio-political economic production is the actual basis of national socio-political economic prosperity. When a government, for example a so-called developing country government, centers its socio-political economic public policy on the theory of consumption, that government is automatically focusing the socio-political economic well-being of the grassroots of the nation on the current, present consumption of currently existing commodities, goods and services. In a neo-colony or developing country which has an socio-political economic infrastructure designed to export raw resources to former colonial and now neo-colonial imperial masters there is either an unprotected small scale industrial sector,

such as textiles for example or no existing internal small or large scale industrial structure with a supporting S3HW/Sahu SB3/Seba thus all or the vast majority of existing commodities, goods and services are of foreign origin. As all socio-political economic public policies in the neo-colonial setting are designed to support 'Free Trade,' which means that there are no socio-political economic barriers in place to protect local enterprises from the well-developed multi-national government subsidized corporate enterprises of North America, Europe, Asia and increasingly South America the local Afrikan socio-political economy becomes a dumping zone for cheaply produced foreign goods, which are also of a poor quality when compared to locally made Afrikan handicrafts.

On the other hand a socio-political economic public policy designed around socio-political economic production is future oriented. Such a public policy gives careful consideration to both the details of the production of commodities, goods and services as well as to the circumstances under which commodities, goods and services can be sustainably produced in a continuous fashion at unvarying intervals and are therefore conveniently accessible for Afrikan grassroots consumption in the long term. A long term socio-political economic public policy centered on production also gives careful thought to the rate of consumption of commodities, goods and services over time by the Afrikan grassroots as it is interdependent on the rate of production of commodities, goods and services, to the average rate

of growth of the Afrikan grassroots population, to long term procurability of commodities, goods and services by the Afrikan grassroots or the distribution of such items among them, as well as to resource availability in the event of the probability of natural and man-made disasters which can severely cripple or totally annihilate the resource base and industrial productive capabilities of a nation. Hence natural prosperity and the well-being of the Afrikan grassroots is dependent on the state of development of productive capacities and its related industries, those that feed into the industrial system and those that depend on the product as the basis of their business activities and not on a socio-political economic public policy of consumption. 'Free Trade' is an imperialist public policy best adapted and applied only with regards to the internal trading relations of the Afrikan grassroots of a socio-political economic community and not to external trading relations among nations, especially amongst nations that have imperfectly developed internal socio-political economic structures. As a socio-political economy is the outgrowth of a culture, any culture that seeks to utilize a particular socio-political economy must adapt it to fit the mores, norms and values of their culture. 'Free Trade' is born of an expansionary hegemonic Eurasian culture and is a belief under the larger theory of Savage Capitalism, i.e. the Eurasian ideology of socio-political economic catastrophe. For so-called 'Free Trade Capitalism' to be used by Afrikan societies it must be adjusted to fit the cultural norms of traditional Afrikan communities.

Additionally, the protectionist socio-political economic public policies here advocated will enshrine into contemporary Afrikan Law:

- 1) The customary sacred rights of life of Afrikan communal societies designed to ensure the right of each member of each extended Afrikan family to a self-reliant, socially oriented, psychologically and spiritually remunerative community-enhancing profession in the industries, crafts, trades , agricultural arts or national mines of whichever Afrikan nation they reside without prejudicial regard to ethnicity, religion or gender;
- 2) The customary sacred rights of life of Afrikan communal societies brought forth to guarantee the opportunity of each member of each extended Afrikan family to produce or earn enough to provide optimally adequate food, clothing, and shelter;
- 3) The customary sacred rights of life of Afrikan communal societies established with the intentionality of protecting the right of every Afrikan farmer to raise enough food to feed the extended family and to provide a surplus for the community and nation as a means of making certain that Afrikan society consistently maintains a state of food security, with the farmer being able to sell his surplus products at a government subsidized price, which will provide the extended Afrikan family with a dignified living;
- 4) The customary sacred rights of life of Afrikan communal societies evolved by the Wahenga na Wahenguzi to secure the inviolable right of every Afrikan socio-political economic entrepreneur, both those of large scale and small scale enterprises, to trade in an communal atmosphere of **Uhuru** [*Kiswahili: Freedom*], which is devoid of government corruption, unharmonious competition and domination by local or foreign monopolies with local monopolies being restricted in size and foreign monopolies being totally excluded from Afrikan market participation;
- 5) The customary sacred rights of life of Afrikan communal societies founded by the Creator to assure the sacrosanct right of every extend Afrikan family to an accommodating, environmentally sound family-compound/home;
- 6) The customary sacred rights of life of Afrikan communal societies protected by the Creator and Wahenga na Wahenguzi and confirming the right to optimal medical care and the right to nutritious foods, which make certain the achievement and enjoyment of quality optimal health;
- 7) The customary sacred rights of life of Afrikan communal societies existing since the beginning of autochthonous Afrikans and guaranteeing the right to

a free, quality optimal Utamaduni Mkubwa ya Mwafrika SB3/Seba and vocational schooling.

What is being suggested is an Afrikan oriented program designed to provide a self-sufficient, sustainable livelihood, standard of living to all Afrikans by redistributing the common-wealth of the Afrikan nation among all of the people throughout all segments of Afrikan society. The ethics of such a program stems from the moral reprehensibility of an Afrikan government allowing any of its citizens to be reduced to a status of impoverishment, i.e., to be forced to be without optimally adequate food, clothing and shelter even while the country is a net exporter of food and clothing is abundant, but priced out of their ability to pay and optimal housing is unavailable as a result of a lack of income. All of these symptoms stemming from a violent socio-political economic S3HW/Sahu of structurally induced institutional genocide born of Eurasian domination and exploitation. This is a socio-political economic S3HW/Sahu that transgresses customary Afrikan law which is based on sacred concepts of honor and obligation. It violates the sacred nature of life a value common to all Afrikan peoples. Most importantly such a S3HW/Sahu of socio-political economics upsets the natural order and harmony of life; dispossessing M3'T/Maat in favor of ISFT/Isfet. The current socio-political economic S3HW/Sahu of Eurasian domination and exploitation is an extremely destructive force sparing no one, crushing woman and man, girl, boy and infant, young and old and the Beautiful Ones Not Yet Born. The established Eurasian socioeconomic and

socio-political structures murder Afrikan people by the millions. The enslavement and colonization of Afrikans and the enslavement of women and children for forced labor and sexual trafficking today are socioeconomic institutions which are supported by socio-political institutions and murder millions through political and economic violence. The socio-political economic public policies, supported by political violence or the threat thereof, which allow the ruthless exploitation and murder of billions across the world by market-oriented multinational corporations and Afrikan neo-colonial comprador collaborators in all countries is yet another example of how the legal structures of Eurasian domination can be and generally are sadistically violent. As Jacques Ellul stated:

“Unjust economic systems can be as violent as rampaging armies: “All kinds of violence are the same ...the violence of the soldier who kills, the revolutionary who assassinates; it is true also of economic violence-the violence of the privileged corporate owner against his workers, of the 'haves' against the 'haves-not'; the violence done in international economic relations between Western Nations and those of the developing world; the violence done through powerful corporations which exploit the resources of a country that is unable to defend itself.”¹⁴⁴

The affluence of the Eurasian Nations depends on unjust socio-political economic structures that make the West rich and Afrika, Asia, Latin America and the Caribbean, and internal Afrikan colonies within the Western Nations, for example, American Afrikans in the United States, diseased, hungry and impoverished. Land throughout these areas is used to grow export crops to sell to the Western Nations. That land ought to be used to feed the

¹⁴⁴ Jacques Ellul, Propaganda: The Formation of Men's Attitudes Konrad Kellen & Jean Lerner (Trans.) (New York: Knopf, 1965)

grassroots in those countries, but it isn't given that the masses cannot pay and the Western imperialists can. By their consumption based lifestyles, the socio-political economic structures they blindly participate in which support those lifestyles and the political S3HW/Sahu that they maintain by participating in S3HW/Sahu preservationist symbolic politics, i.e., voting, the citizens of the Eurasian countries participate in murder. The socio-political economic straits, in which Afrikan nations find themselves due to the voluntary participation of the Afrikan neo-colonial comprador class, also results in the skewed distribution of resources within Afrikan society. Afrikan countries and communities have a wide disparity between the small neo-colonial comprador elite and the grassroots. Socio-political economic reconstruction of Afrikan society is a near economic and political impossibility as long as between 80-95% of the nation's wealth is concentrated in the possession of between 1-15% of the population.

To obtain the goal of providing a self-sufficient, sustainable livelihood, standard of living to all Afrikans a ceiling should be set for annual income, net worth and inheritable wealth by the design and implementation of a progressive graduated income and inheritance tax. Furthermore, the nationalization of natural resources and the tax on the revenues generated there from will be an additional source of revenue to finance the social programs. The taxes generated will be used for:

- 1) Public works infrastructure development and maintenance such as of dams, roads and bridge construction;

- 2) Providing **Wazee** [*Kiswahili: Elders*] over a certain age with a superannuation fund;
- 3) Providing Afrikan families which have an income below a set income floor with a guaranteed family income stipend that will allow for the provision of certain communally determined life necessities on an annual basis;
- 4) State subsidized primary, secondary and university SB3/Seba and vocation schooling and employment programs;
- 5) Military service veterans and national service stipends;
- 6) Creation and maintenance of state subsidized network of free public hospitals, free health clinics and immunizations programs for the impoverished; and,
- 7) The setting of a price ceiling on public utilities such as electricity and water, and the regulation of enterprises which provide other fundamental goods and services such as commodity production.

This course of action will transform the Afrikan citizen's perception of the role of the government and of their role as government officials and as citizens. It places the government into the role of a servant, provider and protector of themselves as in a communal society the people and the government are one and the same. These programs when implemented will substantively reduce the cost of living for Afrikan people especially the impoverished majority. For Afrikan citizens will no longer be required to pay for certain life necessities, such as quality SB3/Seba and optimal healthcare, which the majority cannot afford and therefore do without thus dramatically increasing future impoverishment, disease and death.¹⁴⁵ In the final analysis:

¹⁴⁵ "Poverty: A hellish state to be in. It is no virtue. It is a crime. To be poor, is to be hungry without possible hope of food; to be sick without hope of medicine; to be tired and sleepy without a place to lay one's head; to be naked without the hope of clothing; to be despised and comfortless. To be poor is to be a fit subject for crime and hell.

"In the contemporary world of affluence and poverty, where man's major crime is murder by privilege, revolution against the established order is the criterion of a living faith...Truly I say to you, as you did it not to one of the least of these, you did it not to me [Matt. 25:45]. The murder of the Christ continues. Great societies build on dying men." [James Douglass]¹⁴⁶

Thus there is both an egalitarian and moral rationale that underlies the necessity of Afrikan socio-political economic grassroots development through an authentically Afrikan S3HW/Sahu SB3/Seba.

Global Wafrika Weusi Nations to a great extent must become closed socio-political economies which mean that they should compellingly delink from the Eurasian contrived and controlled global economy through a redefinition of their current role as raw material exporters; a complete rejection of free market discipline and other capitalist principles. Further actions should focus on implementing protectionist socio-political economic and cultural public policies, which greatly reduce capital export and product imports; and redesigning socio-political institutions along authentic Afrikan democratic and egalitarian traditions. One key area here is in the implementation of policies of political economic coordination of industrial and

The hungry man steals bread and thereby breaks the eighth commandment; by his state he breaks all the laws of God and man and becomes an outcast. In thought and deed he covets his neighbor's goods; comfortless as he is he seeks his neighbor's wife; to him there is no other course but sin and death. That is the way of poverty. No one wants to be poor." From: Marcus Garvey, The Philosophy and Opinions of Marcus Garvey Ed. Amy Jaques-Garvey (New York City: UNIA, 1923)

¹⁴⁶ James W. Douglass, The Non-Violent Cross: A Theology of Revolution and Peace (Eugene, Oregon: Wipf & Stock, 1968)

infrastructure reconstruction. Finally, there should be massive socio-political investment in health and SB3/Seba.¹⁴⁷

The Afrikan SB3/Seba is especially important for this is the key socio-political economic institution which will take the lead with competent personnel in the awakening of the critical and creative consciousness of Global Wafrika Weusi peoples. This is the socio-political economic institution which by being centered in the Afrikan socio-historical cultural experience and focused on the key power constants listed above can develop the type of spiritual, cognitive, affective and psycho-motor physiologically aware Afrikans necessary to carry out a program of Afrikan socio-political economic reconstruction through disengagement from Eurasian institutions and thereby exemplifying true liberatory Afrikan Agency.

¹⁴⁷ Peter R. Mitchell and John Schoeffel, Understanding Power: The Indispensable Chomsky (New York: The New Press, 2002)

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Author Biography



"Don't be in a hurry to condemn because he doesn't do what you do or think as you think or as fast. There was a time when you didn't know what you know today."

[Mhenga Malcolm X]

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